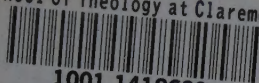


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# Moravian Bicentenary Pamphlets



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# Bicentenary Pamphlets

No. 1

## The Renewal of the Unity of Brethren

By Adelaide L. Fries, M. A.



Published by the Committee on Popular Moravian Literature  
Bethlehem, Pa.  
1922

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**JOHN AMOS COMENIUS**

**Bishop of the Ancient Brethren's Church whose faith and foresight  
are to be credited, under God, with the Renewal of the Church.**

## The Renewal of the Unity of Brethren\*

The "Day of Blood" was past, that day in Prague, June 21, 1621, when the leaders of the Protestant forces laid down their lives on block and scaffold, and with them died the religious liberty of Bohemia.

**John Hus.** The story of the preceding two hundred years is as dramatic as any story ever told. It began with John Hus, the "Reformer before the Reformation," who, trained to the priesthood of the Roman Catholics, revolted against the abuses he found within his Church, and with fearless, fiery eloquence called on all around him to awake to righteousness, and to live godly lives based on the doctrines found within the Holy Scriptures. His words, and their truth, carried conviction to many souls, but won for himself a martyr's death at the stake, in Constance, July 6, 1415; and not until 42 years later did the results of his preaching appear in concrete form.

**The Unitas Fratrum.** On March 1, 1457,† followers of John Hus organized the Unitas Fratrum, or Unity of Brethren, and adopted the Bible as the law of their lives; attracting to their Society men and women in increasing numbers, drawn by the reality of the religion the "Brethren" professed; but also arousing the antagonism of the Catholics, who saw their power threatened. The Brethren only meant to organize a society

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\* This is the translation of "*Unitas Fratrum*" preferred by the author of this pamphlet.

† An approximate date.



for mutual encouragement in Christian living, but the persecutions of their enemies forced them to establish a separate Church, and that the validity of their ministerial orders might never be questioned they obtained the Episcopate from Bishop Stephen in 1467. By 1600 the Unitas Fratrum had grown into three Provinces, with more than 400 congregations, and over 200,000 members; it had crystalized the Bohemian language by the translation of the Scriptures into that tongue, had introduced congregational singing, had established numerous schools, had printed hymn-books and statements of the doctrines of the Unity. A welcoming hand had been extended to Martin Luther when he began his work in Germany in 1517; and other denominations of Protestants, as they appeared, had been allowed to share with the Brethren the task of making Bohemia the freest, best educated, country in Europe.

**The "Hidden Seed."** Then the Thirty Years War began, the Catholic forces were hurled against Bohemia, and the Protestants took up arms in self-defence and in defence of their religion; but the end was destruction, as was made manifest by "the Day of Blood" at Prague. The victorious Jesuits made terms of a sort with the other Protestants, but the Unitas Fratrum had been so pre-eminently the leader in the long struggle for Bible doctrines, pure lives, and religious freedom, that they feared it to the uttermost, and tried to crush it to the earth forever. Submission to the Catholic Church or death was the only choice offered; many were slain, thousands slipped away into exile, and in other lands for a while



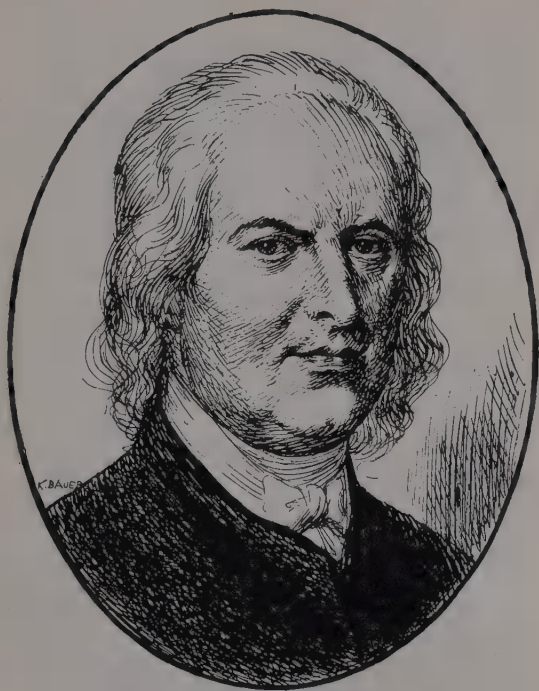
maintained their organization, and thousands more were forced into outward acceptance of Catholic forms. The Bohemian Bible, the doctrine, the discipline, the customs, of the Brethren were lost to view, a "Hidden Seed" in the dust of a hundred years.

**John Amos Comenius.** The best known, most heroic, figure of this period was John Amos Comenius, Bishop of the Unitas Fratrum. In field and forest and hidden place he ministered to his scattered flock; in the palaces of other lands he won sympathy for their sufferings; to the end he insisted that the line of their Bishops must be maintained until the day when the Lord should revive the Unity of Brethren. Above all others of his century he had a vision of a new education, of schools and text books that should interest as well as instruct, and had he not refused the presidency of Harvard College, America might have acclaimed him her greatest man of letters; as it is, the world knows him as "the Father of Modern Education," and Moravians know him as the human agency that bound together the Ancient and the Renewed Unitas Fratrum.

**Founders of Herrnhut.** For in the fullness of time the "Hidden Seed" began to germinate. In Bohemia and its neighbor Moravia there were men, outwardly Catholic, who secretly held to the doctrines and ideals of the Brethren, as they had been handed down by sorely oppressed, apparently yielding, but intensely loyal members of that early Church. Such a man was old Father Jaeschke, of Moravia, who, looking into the future with prophetic vision, assured his sons-in-law, the Neissers, that the time of renewal drew

near, and secured their pledge that when they went into the land of promise they would take with them Michael Jaeschke, the son of his old age. Others there were who sent over the borders into priest-ridden Bohemia and Moravia the publications of the Protestants in Germany. And Christian David, born a Catholic, awakened to a sense of sin, but not satisfied with the teachings of the priests, went as a journeyman carpenter to other lands, and after many experiences became a Protestant and determined to settle in Silesia. Soon thereafter he returned to Moravia to tell his friends of the peace he had found; at Sehlen he made the acquaintance of the Neissers, and was asked by them to find a place to which they might emigrate, where religious freedom would be granted to them. In the spring of 1722 Christian David returned to Sehlen, bringing word to the Neissers that a pious young Lutheran nobleman would receive them on his estate in Saxony; and in the night of May 27th, 1722, Augustin and Jacob Neisser, their wives and children, with Michael Jaeschke and Martha Neisser,—ten persons in all,—under the leadership of Christian David, slipped quietly out of the village and took their way toward the Silesian frontier. Houses and farms, and all else of worldly possession, were left behind of necessity, the little they could carry in their hands was all of material wealth they could bring away, but in their hearts were courage and hope and faith, and the remembrance of what their forefathers had been in the best days of Bohemia.

**Count Zinzendorf.** The young nobleman on whose word they were relying possessed many

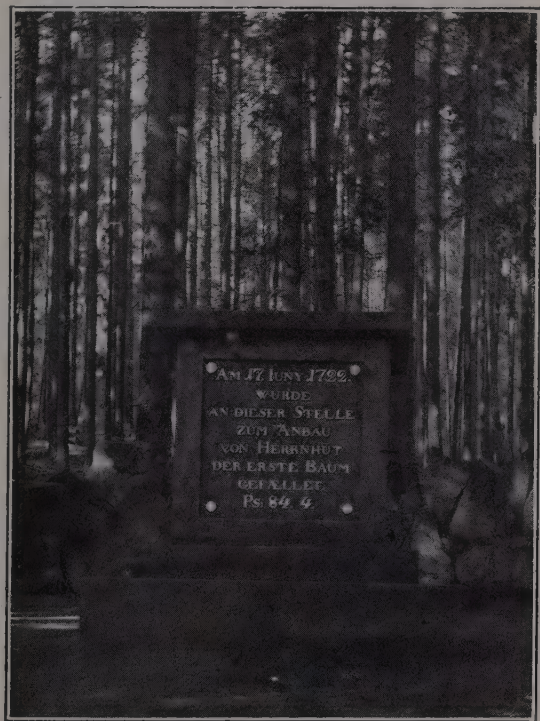


Nicholas Ludwig Graf von Zinzendorf

Count Zinzendorf as a Young Man

titles, but was generally known as Nicholas Lewis, Count Zinzendorf. He was born in 1700, and was brought up by his grandmother, the Baroness von Gersdorf, his father having died when he was but an infant, and his mother having married again, leaving him in the care of her mother and sister. It was a godly household, and the little lad responded at a tender age to the instructions given, even as a child dedicating his life to the Lord Jesus. He was educated at the Universities of Halle and Wittenberg, and was destined by his guardians for service at the Court of Saxony, though he had little natural inclination for it, being more interested in religion than in law and court politics. During his residence at Halle he and three boy friends formed themselves into "The Order of the Mustard Seed," (Matt. xiii, 31, 32), the name indicating their hope that, insignificant as they then were, they might become able to send the Gospel into distant corners of the earth; a hope fully realized, for while comparatively little is known about the Order it continued throughout their lives, and played no small part in what became the vast missionary enterprise of the Moravian Church. The Count's boyish aspirations were confirmed during the year of travel which followed his student days, when in a gallery at Düsseldorf he saw an "Ecce Homo" with the inscription "This have I borne for thee, what hast thou done for Me?" and his answer was the re-dedication of his life.

**The Founding of Herrnhut.** On attaining his majority the Count bought the estate of Berthelsdorf, and a few months later met Christian David, and heard from him of the Mora-



**MONUMENT JUST OUTSIDE THE PRESENT TOWN  
OF HERRNHUT, SAXONY**

"On June 17, 1722. on this spot, the first tree was felled for the building of Herrnhut. Ps. 84:4."

vians who were longing for a home in a Protestant land. He was not in Berthelsdorf when the immigrants arrived, but his steward received them, and selected for them a site on the main road between Löbau and Zittau, where he thought water might be found for a well, and where passers-by might be served in various ways and the new settlers so support themselves. Looking about her in dismay Augustin Neisser's wife exclaimed: "Where shall we find bread in this wilderness?"; but Christian David, as his ax cut into the first tree to be felled for the first house, quoted with cheery faith the words of the 84th Psalm: "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of Hosts, my King and my God." Today, a short distance outside the town of Herrnhut, on the spot where that first tree was felled, there stands a "Stone of Remembrance," bearing date of that day, June 17, 1722, and the prophecy of Christian David, so richly fulfilled during the two hundred years that have followed. In September of that year the young Count married Erdmuth Dorothea, Countess Reuss, an able, generous woman, and built for her the manor house of Berthelsdorf, a mile from the Moravian village, which had received the name "Herrnhut," with the double meaning "Under the Lord's care," and "On the Lord's watch."

During the next five years the village of Herrnhut grew steadily. Many came from Moravia, led by the same motives that had influenced the Neissers, although they risked arrest and imprisonment and probable death at the hands of their



home government, which prohibited their leaving Moravia even as it prohibited religious freedom. Others came who were members of certain religious sects in Germany who were not well regarded in their home towns; and there was the added number of rolling stones who always flock to a new place. By 1727 there were about three hundred persons in and around Herrnhut: men and women with different antecedents, diverse ideals and beliefs, and opposite views as to life and its purpose.

**Leaders in the Renewal of the Unity.** Most influential among the Moravian group were five young men who had come from Zauchtenthal, Moravia, in 1724. They had left their homes with the express intention of seeking the re-organization of the *Unitas Fratrum* in Lissa, the ancient center of the Unity in Poland; but going first to Herrnhut they were so struck with the opportunities there that they decided to remain. Three bore the same name, and are generally distinguished by their trades or titles:—David Nitschmann, the Martyr, returned on a visit to Moravia in 1729, was captured, and died in prison; David Nitschman, the weaver, became the “Syndic,” representing the Unity before courts and kings; David Nitschmann, the carpenter, was one of the first two Moravian missionaries to the West Indies, and became the first Bishop of the Renewed Unity, and in Georgia, on March 10, 1736, ordained Anton Seiffert, this being the first exercise of this episcopal function occurring in what is now the United States of America. Melchior Zeisberger went to America with the Georgia colony, and was the father of David Zeisberger,

the great "Apostle to the Indians." John Toeltschig was later active in establishing the Moravian Church in the north of England and in Ireland.

These five men, and the group to which they belonged, insisted upon the restoration of the discipline and customs of the Ancient Unitas Fratrum. Another group thought it wiser to fully ally themselves with the Lutheran Church, Count Zinzendorf being a Lutheran. Others cared little about religious questions, but favored nothing that would lay restrictions upon them.

**The Brotherly Agreement.** When the young Count realized the condition of things on his estate he came home and took matters in hand. He arranged for the Schwenkfelders to go to America, where they settled in Pennsylvania. With the Moravians, and others of similar desires, he had many interviews, their different views were fully discussed, bitter feelings were laid aside, and a course of action agreed upon. Practically, the settlers were all tenants of the Count, many of them were employed in his household, but he had a marvelous faculty for ignoring rank when the things of the Lord were in question, he led instead of driving, and with tact and patience guided them to the 12th of May, 1727, when a "Brotherly Agreement" was adopted, and one by one the men gave him their hands in pledge that they would abide by it. Soon after, Zinzendorf found in the library at Zittau a copy of the "Ratio Disciplinae Unitatis Fratrum," written by Comenius shortly before the overthrow of the Ancient Unity, and he was surprised to find how accurately the Moravian exiles had preserved the

traditions of their fathers, and how substantially the principles of the "Brotherly Agreement" corresponded with those of the Bohemian Brethren. Already impressed with the value of these traditions, the finding of this book convinced the Count that he was being led of God to re-organize the Unity, and he pressed forward with new zeal, resigning his position at the Court of Saxony in order to devote all his time to this great work.

**"Baptism of the Holy Spirit."** In the months that followed the signing of the "Brotherly Agreement" interest in spiritual things greatly increased in Herrnhut. Bands met for prayer, for study of the scriptures, for personal testimony. During the preceding weeks of dissension the Moravians had fallen out with Pastor Rothe, who had charge of the Lutheran Church on the Zinzendorf estate; now he too felt the new spirit that was abroad, and invited them to the Lord's Table, on Aug. 13, 1727, sitting with them as one of the communicants, the Sacraments being administered by the Pastor from a neighboring Church. So great was the blessing that rested upon this service, and so widespread its influence, that it has often been called "the birthday of the Renewed Church." Probably the most beautiful description of what took place has been given by James Montgomery, the English Moravian poet:

"They walked with God in peace and love,  
But failed with one another;  
While sternly for the faith they strove,  
Brother fell out with brother;  
But He in Whom they put their trust,  
Who knew their frames that they were dust,  
Pitied and healed their weakness.

“He found them in His house of prayer  
With one accord assembled,  
And so revealed His presence there  
They wept for joy, and trembled;  
One cup they drank, one bread they break,  
One baptism shared, one language spake,  
Forgiving and forgiven.

“Then forth they went, with tongues of flame  
In one blest theme delighting,  
The love of Jesus, and His name,  
God’s children all uniting!  
That love our theme and watchword still;  
That law of love may we fulfil,  
And love as we are loved.”

From the fathers and mothers the blessing spread to the children of Herrnhut, fostered by the Count, and the teachers in the schools, for true to the traditions of past days schools were early started in Herrnhut, and in all the other settlements of the Brethren.

**Development of the Unity.** It is interesting to note the development of the Unity along many lines. John Hus gave them the Bible as the standard of faith and doctrine, and a desire for lives ordered according to its precepts; the *Unitas Fratrum* of the fifteenth and sixteenth centuries took these foundations and added Church organization, Church discipline, religious and secular education, music, and religious freedom. All these the Renewed Church accepted, and enlarged and warmed and beautified. Count Zinzendorf was a poet, an eloquent speaker, a man of deep emotions, to whom religion meant personal devotion to a personal Saviour, in Whose



The Picture "Behold the Man" which so deeply impressed the young Count Zinzendorf. The Latin inscription is:

"This have I done for thee,  
What hast thou done for Me?"

service no task was too difficult, no sacrifice too great, and after the Thirteenth of August the Herrnhutters showed the same zeal, devotion and willingness to serve, as witness the Missions to the slaves of the West Indies, the Eskimoes of Greenland, the forlorn and neglected of many lands, and much Home Mission work nearer at hand.

**Moravian Customs.** But there was no asceticism in their zeal,—“with joy they drew water out of the wells of salvation.” The hymns of the Ancient Unity were revived, and many new ones added; Christian Gregor revised many chorales and composed many more. In their services congregational singing alternated with songs by one or more choirs, often with instrumental accompaniment. Love-feasts were begun in 1727; tradition says because after the Communion on Aug. 13th the congregation lingered, loath to separate, and the Count sent dinner from his own table. This reminded him of the *Agape*, the “meal in common” of the early Christians, and led him to plan a service during which those present shared a simple meal (usually bread and tea or coffee) in token of fellowship with each other and the Lord, the same being accompanied by prayer and the singing of familiar hymns. Death they spoke of as “falling asleep” or “going home,” and the death of a member was announced by trombonists playing three chorales, the words associated with the first announcing:

“A pilgrim us preceding  
Departs unto his home;”

the second indicating the “Choir” or division of the congregation to which the member belonged,



Married Man, Little Boy, or whatever; and the third a prayer:

“Lord, when I am departing,  
Oh! part Thou not from me!”

On Easter Sunday in 1732, at sunrise, a service was held in the Herrnhut graveyard, commemorating the Resurrection of the Lord, and His promise that His followers, too, should rise; and this Easter Morning service became a custom among them.

The congregation met each evening for a short time, the character of the service being varied to prevent monotony. Count Zinzendorf often presided, and spoke on some selected Text, which they were advised to take as a “watch-word” for the next day. As not all could be present each evening some one was appointed to make the rounds of the village each morning, repeating the Text at each house, and, beginning with 1731, the Texts were selected in advance and printed in book form.

**Early Leaders of the Unity.** Happy, industrious, religious, the fame of Herrnhut and its people spread, and many were drawn to come and cast in their lot with the Moravians,—so called in England and America because of the birth-place of the emigrants of 1722, though in Germany they were “the Herrnhutters” or “the Brethren.” These new members came from every walk in life, from homes of every description, from all the nations within reach of Saxony. They brought to the Unity the culture of the schools, the training of the commercial house, the expert work of many a trade and profession, and Zinzendorf’s rank and personal magnetism won

many friends in high circles. Among those who joined were men of noble birth, like Henry, Count Reuss, Hans Christian von Schweinitz and his son, and Frederick von Watteville. From the military class came Frederic William von Marshall, who as a lad desired and was denied the opportunity for travel, but whose life story as a member of the Unity was so full of travel and change and adventure that he recounted it with a kind of wonder, noting how his early training for quite a different life had fitted him for the varied and great responsibilities which were to be laid upon him. Of scholars there were not a few, the best known perhaps being Peter Boehler, whose influence upon John Wesley had so marked an effect; and August Gottlieb Spangenberg, better known as "Brother Joseph," a name bestowed on him by Zinzendorf, because he was always taking care of his Brethren. Although Bishop Spangenberg was born and died in Europe he seems to belong particularly to America, for he led the first colony to Georgia in 1735, and sustained them by his courage and guided them by his tact during their first hard year of ignorance in pioneer life. He selected the Wachovia Tract in 1752, at the close of a trip full of hardship and danger which daunted all except himself, even the guides trained to the Carolina forests. For a number of years he stood at the head of affairs in Pennsylvania, a man who could organize a congregation or tell Bible stories to a child with equal readiness and skill. A ready writer, his *Idea Fidei Fratrum* did for the Renewed Church what the *Ratio Disciplinæ* did for the Ancient Unity; and his good temper and sound common

sense stood the Unity in good stead in more than one crisis. Add to these men the trained professionals like the doctors, Otto and Kahlberlahn, and the surveyor, Reuter, and the skilled artisans who secured the economic fame of the Moravian centers; add also the women who shared in the labors and responsibilities of the Church Boards, who furthered the spiritual interests of their own sex, who kept homes neat, and conducted not a few of the industries of the town, and it is easy to understand why the Unity of Brethren flourished.

**Opposition.** But the very success of Herrnhut aroused jealousy and antagonism. Zinzendorf's conception of the *Unitas Fratrum* was that it was intended to be a body of workers, that only those should be allowed to join it who desired active service for the cause of Christ, and it was this point of view which kept the Unity numerically small for a hundred and fifty years. He was two hundred years ahead of his time in his belief that denominational differences were of comparatively little importance, that there should be "In essentials unity, in non-essentials liberty, in all things charity." But in spite of Zinzendorf's modest intentions the history of the Ancient Unity was repeated, and the opposition of enemies, seeking to crush the organization, forced it to take definite shape as an independent Church.

**Preservation of the Episcopate.** Zinzendorf had taken orders as a Lutheran clergyman, in order to serve the Moravians, and stand between them and their critics, but it availed nothing; and his noble friends advised that he assist in the re-establishment of the ministry of the An-

cient *Unitas Fratrum*. There were two men still holding the Episcopate of the Unity,—Daniel Ernst Jablonski, Court Preacher at Berlin, a grandson of Comenius, and Christian Sitkovius, Superintendent of the united Reformed and Brethren's Congregations in Poland. David Nitschmann, the carpenter, already referred to as coming from Zauchtenthal, now an Elder of the Herrnhut Congregation, was selected to become the first Bishop of the Renewed *Unitas Fratrum*, and was consecrated by Bishop Jablonski, with the written concurrence of Bishop Sitkovius. Soon thereafter Count Zinzendorf was also consecrated a Bishop of the Unity. The actual government of the Renewed Unity as of the Ancient *Unitas Fratrum* was of the confederal type, the Bishops having no executive authority as such, though they were generally able men, naturally becoming leaders.

**The Spread of the Unity.** Another parallel between earlier and later history was that opposition at home led to the spread of the Unity into other lands, with a resulting large increase in membership. The persecutions in Bohemia in the fifteenth century sent members into Moravia and Poland, and ultimately to Saxony; the oppressions in Saxony in the eighteenth century sent the Unity to England and America. Count Zinzendorf secured a grant of land from the Trustees of Georgia, and in 1735 a company went over, with the two-fold purpose of preaching to the Indians and establishing a center to which more might retreat if it became necessary. The settlement only lasted five years, the Moravians giving up all they had won by those years of arduous toil rather

than do military service against the Spanish settlers of Florida, for at that period the Brethren, like the Friends, were conscientiously opposed to military service. It was a valuable experience, however, for it brought about their acquaintance with John and Charles Wesley, it taught them much about pioneer life, and it led directly to the establishment of the Moravian Church in England, and indirectly to the settlement in Pennsylvania.

The colony which left Georgia, in 1740, and went to Pennsylvania, was soon joined by large additional groups from Europe, and far-reaching mission activity among the Indians was begun, together with extensive evangelistic work among the white settlers. That the Unity of Brethren, with its competent ministers and its good organization, did not sweep into its ranks all the scattered, hungry souls in Pennsylvania and adjoining Colonies, was chiefly due to the influence of the Zinzendorffian idea of the aim of the Unity to which reference has already been made.

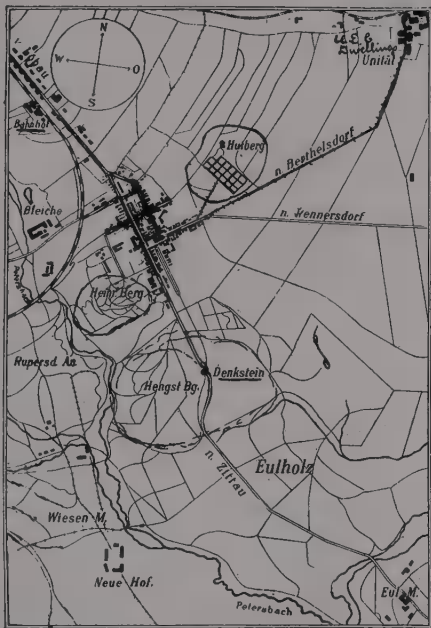
The settlement in Pennsylvania prospered, but had certain drawbacks, and in 1753 another was begun on the Wachovia Tract, in North Carolina. The records show that for this settlement the Brethren had three purposes in mind, to build a town in which they might try out their ideas of how a Christian community should be conducted, to preach to the Indians, and to serve the scattered white settlers with the Gospel.

**The Unity in America.** The lists of Brethren both in Pennsylvania and North Carolina show how the Unity had spread in Europe, there being men from Moravia, from Saxony, Prussia, Den-

mark, Holland, Switerland, Alsace, England, etc. They were not restless adventurers, seeking excitement or a fortune; they were picked men and women, men of culture, of recognized ability in their trades and professions, willing to bear the discomforts of a pioneer life when called by the leaders of their Church. They were men of high birth and of humble, associated in as complete a democracy as ever existed, for, on both sides of the sea, in a congregation of Brethren rank was laid aside, and those stood highest whose purity of life and God-given talents entitled them to leadership. If harvest work pressed, the minister went into the fields; if a preacher was needed, a cook or a weaver or some other layman went into the pulpit. Of course they were men and women with human faults and failings, of which none were more conscious than themselves, but they had a glorious inheritance, and every intention of being worthy of it. Hymns of the Ancient Unity were sung at Love-feasts in the hills of Pennsylvania and in the forests of Carolina,—a fitting token of the continuity of their faith from apostolic days to their own. With Paul they “preached Christ crucified;” with Hus they studied and taught the Word of God; with the Ancient Unitas Fratrum they “loved the Brotherhood,” and sought to help each other with a strict discipline faithfully but tenderly enforced; with the early Bohemian and the later Moravian emigrants they believed

“Blessed the day when I must go  
My fatherland no more to know,  
My lot the exile’s loneliness;





Map of Herrnhut Showing Position of Monument or "Denkmal"

“For God will my protector be,  
And angels ministrant for me  
The path with joys divine will bless;”

and in the Renewed Unity of Brethren they had learned to love and worship and praise and serve, and to obey the divine command: “Go ye into all the world, and preach the Gospel to every creature.”

### QUESTIONS.

1. Give the story of John Hus.
2. When, where and why was the “Unity” founded?
3. How was the “Unity” overthrown?
4. Who was John Amos Comenius?
5. Name the exiles from Moravia who founded Herrnhut.
6. Who was Count Zinzendorf?
7. What is the date of the founding of Herrnhut?
8. Name the leaders in the Renewal of the “Unity.”
9. What is “The Brotherly Agreement?”
10. For what is August 13, 1727, famous?
11. Name some customs introduced at Herrnhut.
12. Name some of the early leaders of the Renewed “Unity.”
13. How was the Episcopate transferred?
14. What brought the Moravians to America, and when?

# Moravian Bicentenary Pamphlets

No. II

## Two Centuries of Unity and Service

By Rev. A. D. Thaeler, D. D.



Published by the Committee on Popular Moravian Literature  
Bethlehem, Pa.

1922



HERRNHUT CHURCH



BETHLEHEM, PA., CHURCH

## Two Centuries of Unity and Service

**Weak in Numbers, Mighty in Spirit.** With the founding of Herrnhut begins a wonderful chapter in the history of the Kingdom of God, a chapter that throbs with the life and power of the Holy Spirit. It is a period of the most fascinating interest.

The five years, 1722 to 1727, saw a rapid growth of the village of Herrnhut, in Saxony, for the news travelled far and fast that there was a place where men might be free in conscience. But those who came hither seeking freedom for themselves had not yet learned to accord that same respect and freedom to others. Theological discussions led to contentions, soon creating a difficult situation in the new settlement, and attracting unfortunate attention from critics. Then came the miracle of change, in the acceptance of the Statutes in May, and in the celebration of the Holy Communion on August 13th, 1727, when the flood of divine power and love came as an irresistible tide, and floated out the wretched bickerings and unfraternal suspicions. Throughout the following narrative must be borne in mind the tremendous impulse that began to be felt in that most significant year, 1727.

Particularly were the young men stirred at this time, and within five years the stirring had become a definite movement. Count Zinzendorf had, at the royal court of Denmark, come into contact with Anthony, the negro servant of a friend, and had learned from him of the wretched condition of the black slaves in the West Indies. Anthony was taken to Herrnhut, and given an

opportunity to tell his story to the congregation there. It made a profound impression, and two young men promptly offered themselves to go to the West Indies, to carry the Gospel to the miserable toilers on the sugar plantations. Leonard Dober and David Nitschmann thus headed, in 1732, a long column of missionary heroes, who felt, with Paul, "Woe is me if I preach not the Gospel."

The very next year the lonely and unsuccessful work of the Danish Hans Egede, in Greenland, aroused two more to go to that bleak land of the North. And so, in one direction after the other, flame-touched men and women turned, with the Gospel of a Saviour of love. After St. Thomas, St. Croix; then Surinam; next Swedish Lapland; still again South Africa; immediately Algeria; followed by Russia and Ceylon. And, during the same years, the movement to America, to evangelize the negroes and Indians. What a record is this! *Ten missionary enterprises in ten years!* And all by a little community numbering, all told, only a few hundred souls!

**The Spirit of God, not Human Ambition.** However, let it be noted at this point, that this vast work was not the result of an intellectual conference, nor did it proceed under executive direction, with worldly-wise calculation of the chances, but men and women leaped to their feet, as they felt the touch of the Spirit, and offered themselves eagerly for the sublime duty that pressed upon them. These were the intrepid scouts of the later missionary advance, indomitable pioneers, who seized new territory, not in the name of an earthly sovereign, but of "The Lamb of God."



Here and there failure seemed to close an enterprise, but often the heroism of the failure became a greater inspiration than might have been the triumph of successful establishment.

Thus wrought the fathers for God. But, through their own activity, God wrought also for *them*. Their missionary ardor and widespread evangelism brought them into situations which often at first appeared impossible. But, with a courage born of the conviction that God was magnifying His own glory in grace and power, they won their way over every difficulty.

This may be illustrated in the matter of the episcopate. It had been entirely foreign to the thought of Count Zinzendorf to ally himself with any movement leading to the establishment of a religious body independent of those already existing. "A little Church within the Church" had been his conception of the purpose of the organization at Herrnhut. But it soon became evident that for the missionary enterprises of the Brethren a recognized ordination was necessary, to give workers in distant fields the authority to perform ministerial functions and to administer the sacraments. Here was a serious difficulty. But God pointed to the two last surviving Bishops of the Ancient Unitas Fratrum, Daniel Ernst Jablonsky and Christian Sitkovius, and they gladly consented to consecrate David Nitschmann. The former performed the rite, with the written consent of the latter. This step at once constituted the Brethren a distinct Church, which could demand full recognition as a Renewal of the Ancient Unity. And, though at first the intention had been to make use of the episcopate, thus transferred, only on the



THE CHURCH AT ZEIST

mission fields, in a very short time it became clear that there could be no half-hearted adoption of the new idea. Thus the complete Renewal of the Unity came about directly through the missionary activity of the Brethren.

**Storm-blessings.** Again, the wide activities of the representatives of the Herrnhut settlement drew the attention of many observers to developments within that community. The first result was a storm of hostile criticism. The second result was the rise of defenders, with the Brethren also taking every legitimate opportunity to ask a fair discussion. "Herrnhut" was the subject of free debate at the royal courts of Saxony and Denmark, in the Universities, and wherever enthusiasts and critics met. It was the Lord who lit the candle in 1722, for the kindling of many other fires.

The very storms which threatened to destroy the community served to blow far and wide the seeds of inspiration for Christian service. For example, when the new King of Saxony allowed himself to be turned against Zinzendorf, and banished him, in 1736, from Saxony, the indomitable nobleman leased a part of the old and ruined estates of the Counts Ysenberg, in the Wetteravia, and, surrounded by a "Warrior Band" or "Congregation of Pilgrims," a company of souls burning with zeal for Christ, and accepting exile from home as a commission to preach Christ everywhere, moved thither in firm reliance upon God. Sometimes the headquarters of the Pilgrims were in the Wetteravia, sometimes in Holland, or in Berlin, but their labors were anywhere, everywhere, with rapid results. *The Dias-*

*pore*, which continues to the present day, began during this period,—a system of “circuit-riding,” and the formation and visitation of awakened groups, without separation from the regular Church-connections. Other congregational centers were also established in rapid succession, Berlin, Rixdorf, Gnadenberg, Gnadenfrei, Neusalz-on-the-Oder, Niesky, etc. The energy of the “Pilgrims” could not be pent up. It was the spirit of the “Order of the Mustard Seed” re-embodied. The aim was not to enlarge the borders of the Brethren’s Church as such, but to preach the Gospel of Jesus, and to apply it to the practical affairs of life. Truly this period was another chapter of the “Acts of the Apostles.” The consciousness of the power and nearness of the Saviour made the workers irresistible. More than eleven years continued Zinzendorf’s banishment from Saxony, but it proved to be a wonderful planting time.

**Transplanting to New World.** Attention was now turned to the New World. The English Colony of Georgia seemed to promise both a new outlet for missionary zeal and a possible refuge, should tyranny on the Continent of Europe become unendurable. The Georgia authorities were anxious to induce Protestant settlers to immigrate, and form a barrier against the Spaniards and French, who were becoming uncomfortable neighbors on the south. Favorable terms were offered; therefore, on February 6, 1734, a party of brethren set sail for Georgia, reaching Savannah after a voyage of nearly two months and a half. Farm work was promptly begun by them on the land granted them, and about five miles

above the town a school was established for Indian children. Two years later came twenty more Moravians. On the same ship were John and Charles Wesley, and other distinguished passengers, who were most deeply impressed with the peaceful courage of the Moravian company during a severe storm. This first contact of the Wesleys with the Brethren led to closer intimacy during the following years, and the two Wesleys passed through a vital experience of the personal assurance of salvation.

Bishop Spangenberg, who had been with this second company, did not stay long in Georgia, but went on to Pennsylvania, which had also been under consideration by the leaders of the Unity's activity, ever since assistance had been given a company of Schwenkfelder to reach this asylum of those seeking inward freedom. He remained in Pennsylvania much of the time until 1739, securing a thorough first-hand acquaintance with conditions in that section. Meanwhile the work in Georgia continued, branching out into a mission in Purysburg, in South Carolina, among German settlers, and into an effort among the negroes. Gradually, however, the number of workers dwindled. Some died, others returned to Europe, and some made their way toward Pennsylvania. Finally, when only seven souls remained, and the threat of an invasion of Georgia by the Spaniards of Florida raised the issue of the taking up of arms in defense—the Brethren being conscientiously non-combatants—it was determined to give up altogether the Georgia enterprise. A way of escape seemed to have been providentially afforded. George Whitefield, the great evangelist,

was just at that time in Savannah, preaching with great power. He offered the Brethren a passage to Pennsylvania on his sloop, and they gladly accepted.

But Pennsylvania was also a "strange land," and at first the little company was uncertain what to do upon arrival. Again the Lord's guidance was realized. Whitefield had bought five thousand acres of land in the "Forks of the Delaware," a part of the present Northampton County, intending to found here a school for negro children and a home for Englishmen who had fallen afoul of the bitterly severe laws that at that time crushed down insolvent debtors. The Brethren were practical workmen, masons and carpenters. Therefore he proposed to them that they enter his employ on the tract, to which he had given the name "Nazareth." Again they assented, and during the early spring of 1740 seven men, two women and two boys toiled through the wilderness, from Philadelphia to the spot where they were directed to begin operations. First erecting a little log-house for their shelter, they at once commenced the stone structure now known either as the Whitefield House or as the Ephrata House.

Unfortunate doctrinal differences arose between Whitefield and Peter Boehler, the leader of the party of Moravians, and, already affected by the attitude of the Irish Presbyterians of the neighborhood, Whitefield settled the discussion by ordering the Moravians to stop the work and to leave his land forthwith. With winter already upon them, this would have been an impossibility. Immediate evacuation did not therefore take place, but the Brethren took steps to leave the Nazareth

tract as soon as possible. Ten miles to the south, at the junction of the Monocacy Creek with the Lehigh River, five hundred acres were purchased from William Allen, and the first tree was felled for another shelter on December 21st, 1740. This log structure was completed and occupied during the early spring of 1741. So was founded Bethlehem, now to be the headquarters of Moravian activity in the New World.

**Great Britain.** But Great Britain also became a field of operations, and this again through the development of missionary activity. Ever since 1728 Zinzendorf had felt the importance of a connection with England, and in that year an unfruitful effort had been made to get into touch with prominent agencies in London. More successful was a visit of Spangenberg in 1734, in the formation of valuable friendships. A still deeper hold was secured by the passage of the second company of Georgia colonists through London in 1737, and by the visit of Count Zinzendorf himself, who desired officially to confer with the Trustees of Georgia. Wherever this disciple of the Master went he could not resist the impulse to gather "societies" for the cultivation of spiritual life, and the society which he formed in London during his brief visit was the beginning of a later larger connection. In 1738 Peter Boehler, passing through London on his way to America, met John Wesley, already wondering at the courage and peace of his Moravian companions on the voyage to Savannah, and he became the means of leading this future Apostle of Evangelicalism, his brother Charles, John Gambold, James Hutton, and others, into the light and joy of a blessed as-

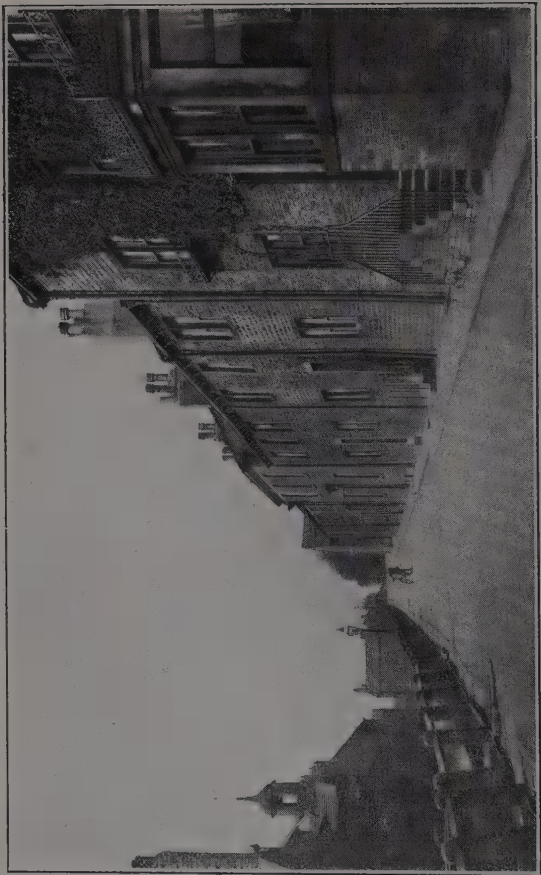
surance of salvation. The Society formed in Fetter Lane, in London, was composed of men of this stamp, pledged to prayer and mutual spiritual edification. It should be noted that this group was not organized to become a separate Church, any more than the *ecclesiola in ecclesia* which had been first projected at Herrnhut. But the same guiding Hand was to be felt here, in a combination of circumstances inevitably leading to a separation of the members of the society from the Established Church.

England was at this time in a pitiful spiritual condition. Every rank of society was undermined with crude immoralities, or shot through with superficial philosophies. A reaction against the stern Puritan type of religion had thrown the whole people back into almost an utter abandon of grossness. The Established Church had grown icily formal, preaching only abstract moralities, which did not in the least affect the ordinary life of the nation. It was into the midst of this welter of sensuality and mocking irreligion that there was now thrust the sharp sword of which Christ had spoken, with division for or against Him. The members of the Fetter Lane Society were jeered and cursed, criticised and ostracised. Their only reply was to go out into the streets and fields and preach the simple, healing Gospel of a Saviour who touched men's lives with light and joy. The breach with the Establishment did not come at once, but the rift gradually widened, until, in 1742, during a visit of Spangenberg, the Society was admitted as a full congregation of the Unity of the Brethren, and its members were designated "Moravian Brethren, formerly of the English



Communion." During these four years the Wesleys retained their connection with the Fetter Lane Society, until a difference of theological interpretation caused them to withdraw and launch an independent evangelistic enterprise. The first feeling of estrangement, however, later gave way to the conviction that God had work for both groups of laborers.

Now began that wonderful evangelistic campaign in Great Britain which signalized the middle of the eighteenth century. It was truly apostolic labor, and the Spirit touched the tongues of the preachers with living flame. The group led by the Wesleys, that formed by the Brethren, and still another, formed of awakened and ardent ministers and members of the Established Church, all found a vast field waiting for a replanting with the Gospel seed. Many high in social station heard the Word as if for the first time, and the uncounted thousands of common people, and the poor, so long forgotten, again "had the Gospel preached to them." In the midst of this remarkable evangelistic activity there grew up community centres. In Yorkshire a "pilgrim band," like that which in Germany had been established in the Wetteravia, began work by special invitation, and soon no less than 47 preaching places were established. A visit by Count Zinzendorf gave concrete form to the idea of founding another settlement like Herrnhut. Land was leased, between Leeds and Bradford, and Fulneck sprang into existence, through the indefatigable zeal of men and women who turned the open country into a town of rich Christian faith and peace. Other congregations were formed around Fulneck, in York-



FULNECK CHURCH, ENGLAND

shire, then in other counties of England, and finally in Ireland.

A long step forward was taken when, on May 12th, 1749, just 25 years after the adoption of the Brotherly Agreement at Herrnhut, the British Parliament gave full official recognition to the Moravian Brethren as an "ancient Protestant Episcopal Church." Thus was published to the world the healthy rooting of the cutting brought from ancient Bohemia and Moravia by way of Saxony.

If we consider the British Moravian Province today, we find the frontiers much contracted from those which the faith of the earlier days had drawn. Yet there remains here a band of brethren and sisters who have both the spirit of the fathers and the characteristic British tenacity and indomitable courage which through a thousand years have turned defeats into victories. Swept by the terrible hand of the recent World War, our English brethren have been facing readjustments which we in America have been entirely spared. But we may well believe that the Lord's hand is not shortened that it cannot save. It saved them nearly two centuries ago, and it can yet make of them a continuous blessing.

**Pioneer Service.** Returning now to our consideration of the Church in America, we see the spirit of the Order of Mustard Seed here also, though in another form. The growing community at Bethlehem soon divided itself into two sections, one bound up with the broad and aggressive Christian work which, to the minds of the Brethren, seemed the only justification for their existence as a Church, and the other devoted to the

support of the section which was out in the field. In other words, there was again a "home congregation" and a "pilgrim congregation," the former making possible the latter. A frequent exchange took place in the personnel of the two congregations. A carpenter today might be a traveling evangelist tomorrow. Or the missionary among the Indians today might tomorrow be a potter in the shops of the little village on the Lehigh. And again let it be stressed, that this was not a plan for the aggrandizement of the Moravian Church itself, but rather the opposite. We today are apt to be all too ready to be critics of the fathers for their absolute unselfishness, and perhaps unwisdom in planting the seed from which others reaped the harvest. But those who stand as critics should be sure that they themselves exhibit at least equal heroic faith and devotion. These were the outstanding characteristics of that generation of Moravians.

Bethlehem became a point famous for its constantly moving and radiating forces, evangelizing the Indians and white settlers, establishing and teaching schools, transforming the black wilderness into gardens, and in general laying foundations for a vital Christian experience in every direction. The communistic principles which were practiced in Bethlehem, and which have been so often misunderstood by casual visitors, were adopted, not because they were considered the ideal or normal Christian social structure, but simply because they promised and actually produced the greatest practical results. Communion of property was never taught; but communion of labor solved the problems of that pioneer day.

Private enterprise was not repressed, but it was subordinated to co-operative industry,, which developed larger results. Therefore all were willing to merge their strength in the common tasks, for the sake of their Lord.

**The Idealism of "Peace-makers."** This lofty idealism was also manifest in other fields. Pennsylvania had been settled mainly by those who sought a new home in which they might maintain their own religious views, free from the domination of others. In "Penn's Woods" were therefore to be found large numbers of well-meaning, but sharply differing, folk. With the passing of the years a disadvantage soon appeared. Mutual indifference brought about mutual spiritual neglect, and children were growing up everywhere untaught, and reacting against the peculiarities which they could not help seeing in their elders. The Moravians in Pennsylvania now became much concerned for these, and instituted a movement to bring together into one flock these scattered sheep of the Great Shepherd. They proceeded along lines of the highest idealism, and organized successive "Pennsylvania Synods" during the "40's," at the same time freely extending their spiritual ministrations to people of every race, color and persuasion, proving also that they had no selfish motive in the background of all this activity. In this they were unquestionably absolutely sincere,—but they were too far ahead of their times. Even in this 20th century the Federal Council of the Churches of Christ in America has not been able to reach higher than a practical "*interdenominationalism*." The fathers



CHURCH AND SCHOOL, WINSTON-SALEM, N. C.

thought that "*undenominationalism*" was a level that could be attained.

Likewise, in addition to their evangelistic enthusiasm, they saw clearly the woeful need of education. The pioneers' children had no school opportunities whatever. Everywhere, therefore, that the Brethren established a preaching place, they also founded a school. It was the same spirit of altruism which led also in this direction.\*

With the failure of these earnest undenominational efforts, there had to be a reforming of the lines. Of the numerous preaching places and schools and congregations supplied from Bethlehem there came to be sifted out in time a certain number which gravitated toward adherence to the Moravian Church. Some 31 congregational groups, exclusive of missions among the Indians, thus were recognized as the distinctive Moravian field.

**Planting in North Carolina.** In 1752, work was begun in North Carolina, the preliminary survey being made by a party of brethren headed by Bishop Spangenberg. A large tract was purchased from Lord Granville, and received the name Wachovia, after an Austrian estate of Count Zinzendorf. Emigrants from Bethlehem established the first settlement at Bethabara, in 1753, but in 1766 Salem was founded, and this latter town became the center of all Moravian work in North Carolina.

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\*Many of these schools developed into successful boarding schools and colleges, which are still maintained in each Province of the Unity. Education became again, as in the days of John Amos Comenius, a definite activity of the Moravian Church.

**Anxieties and Trials.** All pioneer work was affected with a blight during the French and Indian War, from 1754 to 1759, and the Moravian settlements shared in the anxiety and suffering. Bethlehem and Bethabara were strongly fortified against attack, and fortunately neither had to experience the horrors of an actual assault. But Gnadenhuetten on the Mahoni, in Pennsylvania, was wiped out by Indian savages, and eleven Christian martyrs, both whites and Indians, received their crowns, under the lurid glare of their burning homes. It was a period of peculiar difficulty for all the villages of Christian homes. A visit by Benjamin Franklin at this time to Bethlehem is interestingly described in his Autobiography.

The death of Count Zinzendorf occurred in 1760. This inevitably caused radical changes both in the constitution of the Unity and in the general administration of its affairs. The Synod called at Marienborn on July 2, 1764, faced with courage and faith the necessary reconstruction. Hitherto the strong personal influence of Zinzendorf had been all pervasive. Henceforth the confederal principle was to shape all government. It was determined that supreme authority should reside in a General Synod, and in the intervals between its meetings in an executive body chosen by it. To this authority all parts of the Unity were subordinated. For more than a century and a half this general system of administration continued.

**The Victory of Faith.** But the most serious problem of the Church was the financial. The legal rights of Zinzendorf's heirs were undeniable,



as well as the heavy encumbrances placed upon his estates for the expenses of the Church; for the Count had freely merged his own resources with those of the Unity. A compromise was effected between the heirs and the officials of the Church, through the nobility of spirit manifested on both sides. The Unity paid \$90,000.00 to the heirs, and agreed to assume all the indebtedness of the properties. It is hard to realize all that this involved. It was the assumption of obligations aggregating almost \$900,000.00! Let this huge burden be compared with the Larger Life Foundation which is now being gathered in the North and the courage of the Church can be better measured.

Another Synod at Marienborn, in 1769, further revised the governmental system, and made provision for a reduction of the debt. It was necessary to bring local congregations into healthy relations with the Church at large, and to establish a degree of autonomy within a general central control. Moravian towns under this culture soon became hives of industry and over all the affairs of life there was maintained a steady spiritual oversight.

The Single Sisters of Herrnhut bear the honor of initiating the first practical effort to lift the financial burden, the occasion being the jubilee of the founding of that town. Recognizing their individual responsibility as members of the Church, each pledged herself to the creation of a sinking fund, by extreme liberality, even personal trinkets being laid on the altar of sacrifice. This heroic action aroused the whole Church, and similar contributions began to flow in, furnishing substantial funds for the liquidation of the debt. At

the same time an adjustment of the resources and indebtedness of the Unity was made, so that there might be an equitable distribution of responsibility.

Scarcely had all of this taken shape when the War of the Revolution broke out in America, laying its burden of anxiety upon all parts of the land. The conscientious scruples of the Brethren against bearing arms rendered them the objects of ill-natured suspicion, though they sought to evade no other burden imposed by the struggle for freedom. For a while, indeed, Bethlehem, and later Lititz, sheltered the General Hospital of the Continental Army.

**New Wine in Old Bottles.** It is to be regretted that during the first three decades following the American Revolution there was not a clearer apprehension of the opportunities of the times. Unfortunately, it was a period marked rather by a spirit of conservatism and reaction in the Moravian Church, and this has affected all its later history. The frowning down of demands for greater local and individual liberty was distinctly contrary to the tendency of the age, and the Church suffered heavily, both in numbers and in influence, because of this error. On the other hand, it must be remembered that it was a most difficult era, Europe being torn by the Napoleonic Wars, and both sides of the Atlantic being sown with all manner of variant opinions, social, political, religious. Despite the repression of home expansion, a new interest in Foreign Missions showed itself, and this was augmented by the formation of Associations "in aid of Moravian Missions" among the members of other communions.

Notable among these has been the liberal British Association.

The American Synod of 1818 gave warning that the policy of "marking time" could not much longer be maintained. The "exclusive system," which closed Moravian communities to non-Moravians, as far as property-holding was concerned, had sooner or later to give way to the more open and free American idea of a town.

**Home Mission Expansion.** The western drift of population was carrying with it members of the Moravian Church, and it was felt that attention had to be given to these. Indiana especially had drawn heavily upon North Carolina for its settlers, and in 1830 the first distinct Moravian Home Mission was established in that State, receiving the fitting name, "Hope,"—this being significant of the new forward look. If the Church is to save itself from being only an interesting historical society, it must maintain its principle of action and aggressiveness.

In succession, Camden Valley, N. Y., Hopedale, Pa., and somewhat later Mt. Bethel, Va., showed the determination to go forward. In 1849 home missionary work began in the more distant Northwest, and by 1857 no less than 16 centers of new work could be reported, with additional filials.

A further notable step was taken at the General Synod of 1848, with the presentation of the proposals of the American congregations. These carried, and conferred upon each section of the Unity the right to hold Provincial Synods, with full legislative powers in all matters pertaining to its own affairs. This was followed, at the Synod of 1857, by the adoption of a Constitution for the

entire Moravian Church. This recognized the inherent rights of each Province, and yet preserved the vitality and reality of a world-wide Unity. Equal representation, autonomy in all purely Provincial concerns, and an equitable financial relationship between the Provinces and the Unity's treasury, were among the outstanding accomplishments of this critical Synod. The joint property of the Unity was henceforth to be confined to the mission funds and a capital fund intended to cover the expenses of General Synods and certain official inter-visitations.

The American Province was prompt to proceed along the lines of independent action authorized by this new Constitution. A Home Mission Board assumed charge of all the new work, and home missionary workers were placed on an equal footing with other ministers of the Church. Despite the perplexing problems thrust forward by the Civil War, and the isolation and separation of the North Carolina congregations, expansion continued, in Minnesota, Ohio, Wisconsin, New Jersey, Pennsylvania and Iowa. The Theological Seminary was strengthened by the addition of a Collegiate Department, and the first Provincial paper, "The Moravian," made its appearance.

**The Mission "Back Home."** Then came the division into Districts, under authorization of the General Synod of 1868. The same Synod determined to establish work in Bohemia and Moravia, the ancient seats of the *Unitas Fratrum*. A beginning was made in the next year, but not until 1880 could recognition be secured from the Imperial Government. This Mission, however, the joint-enterprise of all the Provinces, formed

another strong link in the maintenance of the Unity.

**Sanctified Liberality.** Thus, step by step, has there been development, common interests with individual freedom of action. The scattered foreign missions have been grouped into Mission Provinces, each aiming at privileges of self-government and self-support similar to those of the Home Provinces. The two West Indian Provinces led the way in this direction.

Successive deficits in the accounts of the Foreign Missions at large have served only to deepen a spirit of liberality, in the strenuous campaigns to wipe them out, and the Mission Board, composed of representatives of the Provinces, has in itself emphasized the essential union of all members of the Brethren's Church in Christian activity.

**The Blast of the World War.** The General Synod of 1914, finally, devoted itself largely to a consideration of missionary interests, and showed its abiding faith in the decision to retain the Unyamwezi Mission in East Central Africa, in spite of the financial problems that were involved. Before the members of this Synod had reached their homes, however, the terrible World War had broken out, and for five years each Province individually struggled for its own life and development. Torn apart by the international bitterness wrought by the frightful conflict, and yet realizing the indivisible spiritual unity of those who sincerely love Christ the Saviour, the various Provinces are earnestly and prayerfully stretching out friendly hands toward each other. While it is inevitable that the disjointed

state of the Unity, organically, will continue for some time, to say the least, the deep and resolute determination to continue missionary evangelization, and the increasing sympathy for each other in times of special misfortune, must once more bring together, as the Spirit of the Lord shall direct, the members of the world-wide Moravian Church, until proof is again given that the vitality of the Unity stands on the ancient foundation: "In essentials, unity; in non-essentials, liberty; in all things, charity."

## QUESTIONS.

1. When were Moravian Missions begun?
2. What Missions were attempted within ten years?
3. How did the "Diaspora" Missions begin?
4. When did the Brethren first settle in America—and where?
5. When was Bethlehem, Pa., founded?
6. Why was Fulneck, in England, founded?
7. When was the Wachovia tract in North Carolina settled?
8. Name the first station of the modern Home Missionary effort in America.
9. What happened at the General Synods of 1848 and 1857?
10. When were Districts organized in America?
11. When was the Bohemian-Moravian work begun?
12. What has been the effect of the World War?







# Moravian Bicentenary Pamphlets

No. III

## The Missionary Enterprise of the Unity

By Rt. Rev. J. Taylor Hamilton, D. D.

A Revision of "World-wide Missions"



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1922



THE FIRSTFRUITS OF THE HEATHEN.

# The Missionary Enterprise of the Unity.

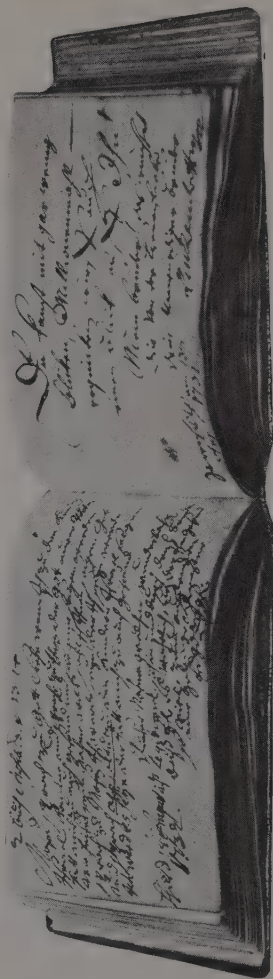
**The First Heralds.** The Macedonian cry reached the little Saxon village of Herrnhut from two different lands, St. Thomas in the West Indies, and Greenland. Anthony, a negro slave, had been brought to Copenhagen by his master from the former island, and painted in moving words the spiritual needs of his own relatives. In that same city Count Zinzendorf heard, from two Eskimos, how the efforts of the heroic Lutheran, Hans Egede, in Greenland, were on the verge of failure, and that he needed help.

Herrnhut had already been preparing for missionary service. Hence when the call came, volunteers were forthcoming. It was on the morning of August 21, 1732, that Leonard Dober, the potter, and David Nitschmann, the carpenter, set out in response to the first of these calls. Each with one ducat in his pocket and three thaler in common as their whole financial furnishing—in all less than \$5—they start on foot for Copenhagen in the confidence of faith. It will take them twenty-six days to get to the Danish capital. On their way most whom they meet will laugh at them, some express pity, a few, a very few under-

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## NOTE ON "THE FIRSTFRUITS OF THE HEATHEN."

A painting by Heydt which adorns the wall of a Hall or Chapel in Herrnhut. Painted in 1747, on receipt of news of the deaths of 18 mission converts, the picture represents these "Firstfruits," "palms in their hands," around the Saviour. A Persian-Indian Coolie is here, and Kajarnak, the Greenlander, and Sam, the Indian, and Zedmann, the Armenian. Thomas, a Huron Indian, Kiboddo, a Hottentot, and Francesco, a Floridan. Tschoop, the Indian, sits at their feet. Catharine, a gypsy-girl, kneels in front. The rest are West Indians. On the angel's scroll is inscribed the second half of Rev. 14.4.



# LEONARD DOBER'S AUTOGRAPH ALBUM

An autograph album presented to Leonard Dober, first missionary of the Moravian Church, in August, 1732, just before his departure for St. Thomas. The inscription of Count Zinzendorf is seen to the right, that of the Countess, to the left. Following the Count's autograph there are some thirty-five inscriptions by prominent members of the Herrnhut congregation.

Photo, J. S. R.

stand them; missions to the heathen have as yet scarcely been heard of. When they reach Copenhagen, they will still have some four thousand miles to travel in a small, comfortless sailing craft. The Herrnhut behind them numbers about six hundred men, women and children—poor people, most of them exiles from their home-land, Moravia, on account of the faith. When they get to St. Thomas twelve days before Christmas, they will be able to reckon on no salary—must shift for themselves. Indeed it is their declared purpose to preach to the benighted and oppressed blacks, even though to do this it should be necessary to themselves become slaves.

**The Tree Sprung from the Grain of Mustard Seed.** God rewarded the faith of the young men and of the church at Herrnhut. Among modern missionary organizations Moravian missions were very nearly the first, and they still exist. That tiny mustard seed, planted by Zinzendorf and his coadjutors has pushed rootlets into many European lands and into North America, and the tree that has sprung from it shadows with its branches men and women in every continent. The first Jubilee of the undertaking (1782) saw twenty-seven missionary posts in charge of 165 missionaries. By the Centenary (1832) there were forty-one stations, where 209 missionaries cared for 45,000 converts. The last complete reports, those for the close of the year 1920, tell of 105,189 converts in care of 289 missionaries, and 108 ordained native ministers and unordained native assistant ministers and 348 men licensed to conduct services or serve as evangelists at 266 stations and out-stations. The arms of the great tree bear

fruit in every continent to this day, and men of most diversified races unite in their varied tongues to thank God for the Moravian missionaries, who translated God's Word into their speech. True, there have also been transitory efforts that were not crowned with success, especially in the eighteenth century, in the days antecedent to modern missions. The fulness of the time had not yet come for Persia, China, Egypt, Abyssinia, Tartary, Tranquebar and the Nicobar Islands, when the Moravian Church tried to send its messengers of peace thither. And scarce a decade has passed, in which the missionary leaders of the Moravian Church have not had to sorrowfully confess inability to respond to Macedonian cries. Even with the most generous assistance freely given by many friends belonging to many households of faith, it has been found impossible to venture everywhere, when doors of opportunity have opened.

**1. The West Indies.** Dober and Nitschmann were accorded a sympathetic welcome by the governmental authorities of the Danish West Indies and seemed to the slaves like angel messengers. But neither of these first heralds was destined to remain long; important religious work awaited them elsewhere. Frederick Martin, who came out in the spring of 1736, became the apostle of these islands. Before he was laid to rest in St. Croix in 1750, only forty-six years of age, he had proclaimed the gospel to thousands of negroes and personally baptized at least two hundred and fifty, who had previously been utter heathen. Since then Frederick Martin has had many successors, and the congregations of the Moravian Church which are to be found on ten of the West Indian

islands have developed into two of its Provinces, well on towards self-support and with a native ministry practically equalling in number that from abroad. The synods of these two Provinces are independent, save that the General Synod of the entire Moravian Church may review and pass on such measures as might be unconstitutional. The relation of the Mission Board to the work on these islands is limited to the payment of the annual subsidy granted by the General Synod and to its relationship to the men and women who have been called from Europe or America to serve on the islands. The membership of the congregations in Jamaica numbers 13,202, served by eight men from abroad and eight ordained native ministers and 39 men authorized to conduct or assist in conducting services. The Eastern Province in the West Indies reported at the end of the year 24,308 members, ministered to by 12 ordained men and one unordained from abroad, and 14 native ministers and 76 other assistants.

**2. Greenland.** Equally heroic with the commencement in the West Indies was that in Greenland. There also the pioneers were young men in humble circumstances, exiles from Moravia who had left all for conscience sake and at the time when they felt the inner call were supporting themselves by working as day laborers at Herrnhut. The one, Matthew Stach, was only twenty years of age, and the other, Frederick Boenisch, only a year his senior. Pastor Hans Egede, the pious Norwegian, had been serving on the west coast of Greenland as a pastor of the Danish State Church ministering to a small trading colony and had been trying, as yet in vain, to convert

heathen Eskimos. The story of Greenland's need moved the two young Moravians to volunteer. It has often been touchingly told, how many sought to dissuade them, when they reached the Danish capital, and what terrible distress they underwent on their arrival at the desolate coast of Greenland for lack of proper shelter and of the means of life and from the scorn and hostility of the heathen themselves. For five long years their self-sacrifice seemed in vain, till Kajarnak on hearing the story of the suffering Saviour, asked: "How was that? Tell me that again. I want to be saved." Egede and the Moravians had their successors and in due time there were no more avowed heathen to be found on the west coast of Greenland, very sparsely occupied at best. At the six Moravian stations there were about 1,600 persons, when by resolution of the General Synod in 1899, the Moravian Church, which had originally entered Greenland as a coadjutor of the sister evangelical church, brought to a close negotiations by which this mission and its membership were merged in the larger and stronger Lutheran body. Its membership in Greenland, including whites and half-breeds as well as Eskimos, far exceeded the Moravian membership there; and needless denominationalism has ever been the very last thing the Moravians have sought to promote. Greenland presents one example of a goal of missions attained, the establishment of a native Christian Church.

**3. Labrador.** Heathen Eskimos are practically non-existent also along the inclement coast of Labrador, thanks to the blessing of God that has rested on Moravian missions there. To be sure it



is a very small handful of people that praise God among the fiords of that rocky and often ice-bound coast. All in all, including the white settlers and the people of mixed race, they number less than one thousand. Yet Dr. Grenfell, of the Deep Sea Mission, has publicly testified that these people would long ago have become extinct, were it not for the influence of Moravian missions. Fierce enough they were, when the first herald of the Gospel, John Ehrhardt, made a landing there in 1752. He and his boat's crew were cruelly murdered. Undaunted by this, Jens Haven, a Dane, who had acquired the Eskimo by a period of missionary labor in Greenland, dared to visit the savages and met with a kindly reception. This led to the commencement of the mission in Labrador about twenty years later. This mission from the first has been the special care of the Society for the Furtherance of the Gospel, the Moravian auxiliary society in London. Especially noteworthy in connection with its history has been the lovingkindness of God, manifested in His gracious watch-care over the successive ships, some twelve in number, successively owned and employed by that Society to serve the missionaries and their converts. For tens of years, until modern days, the "Harmony" and its predecessors, was the only means of supply and communication for the missionaries on this uncharted shore, beset with cliffs and reefs and dangerous channels and bergs and floes of ice. Nevertheless for not much less than one hundred and fifty years this missionary ship has been permitted to safely accomplish her annual errand, an experience that is probably without a parallel in the history of any other ship-

owning firm. Thanks be to God for His great goodness!

**4. Alaska.** A third sub-arctic mission next claims attention, that among the Eskimos of the region of the Kuskokwim in Alaska. Its commencement was true to the traditions of the best missionary age of the Moravian Church. When Dr. Sheldon Jackson, himself a pioneer of the Presbyterian Church among the Indians of Sitka, after laying his plea in vain before various missionary societies of North America, came to Bethlehem, Pennsylvania, to urge the needs of the utterly neglected Eskimos of that great territory, every member of the graduating class of the Moravian Theological Seminary volunteered, though Alaska north of the Aleutian Peninsula was then a practically unknown land. An exploratory expedition in the summer of 1884 determined the site of the future mission on the Kuskokwim. Two of the volunteers were selected, William Weinland, of Bethlehem, who had been one of the explorers, and John Henry Kiibuck, a Delaware Indian, the descendant of a notable chief, a convert of the old mission of the Moravians among the Indians. With them and their wives went a carpenter, Hans Torgerson, a Scandinavian-American. A tragedy marked the attempted commencement, the loss of Torgerson by drowning in the Kuskokwim,, before ever the first house had been built. But though winter was approaching, the brave young couples stood their ground amid the snowy, wind-swept tundras. The firstfruits there, after some years during which the unwritten speech of the people had to be acquired, reminded of the experience of Kajarnak. It was

on an Easter Sunday, beside the grave of Torgerson, when the story of the resurrection was recited and explained, as had been the story of the crucifixion of our Lord on Good Friday, that an old man broke out with his, "Koujana"—"Thanks"—"I too want my badness washed away in that blood. I too want to live the life after death." That year ten converts could be baptized. Now more than 1,800 Alaskan Eskimos are connected with the Moravian Church at three main stations. Chapels have been built at several other villages and native assistants, eight in number, help to make known the Saviour to their countrymen.

**5. California.** As far back as 1734 Moravians commenced missions among the North American Indians. The history of those undertakings is a thrilling story of extraordinary self-sacrifice and suffering and also of unusual successes. Memories of heroism cluster about the name of David Zeisberger, for sixty years a missionary among this people. But the tragedy of the Red Man reflects itself in the experiences of this work. It gradually dwindled down to one congregation, Fairfield in Canada, which was merged with the Methodist Church by mutual agreement at the end of the last century. Prior to this a new sphere of usefulness was found among the so-called Mission Indians of Southern California, the scattered remnants of former tribes. Here William Weinland, on his return from Alaska because of ill health, established the Banning station in 1889, and has been laboring there with devotion ever since.

In the nature of the case, this field, with its

main centers at Banning and at Martinez, must remain small.

**6. Nicaragua.** In 1849 the Moravian Church responded to a call that came from Central America and since then has been active among the Indians and people of mixed race in the eastern part of Nicaragua. Then the town of Bluefields was the sea-port of the Miskito Indian Reserve, an Indian territory under the protectorate of Great Britain. In 1894 it was embodied in the Republic of Nicaragua. The eighties were marked by a wonderful awakening, that spread beyond the limits of the Reserve. Indians and Creoles alike sought assurance of pardon and peace with God. Though the missionaries took a cautious, conservative attitude overagainst the manifestations that characterized it, within a couple of years the membership of the mission congregations was doubled and the demand for the founding of new stations exceeded the ability of the missionary force to grant. Eight thousand three hundred and seventy-five Creole and Indian Christians are being served from eleven mission stations, with 19 filials and 33 preaching places. Nine ordained missionaries and three ordained native ministers are assisted by two assistant ministers, nine evangelists and five "helpers." The latter are all native born. The school work is under the superintendence of an American and the business interests are also managed by an American. Since 1914 this mission has been directly administered by the "Society for Propagating the Gospel," in Bethlehem, Penna., an arrangement which received the sanction of the Unity's Conference of

1919 and of the American Synods of 1920, in the North and in the South.

A wide field for usefulness has opened up here and in Honduras, where some preaching-places have been occupied.

The educational work should be pushed, and medical and industrial missions inaugurated.

**7. Demerara.** The mission in Demerara, South America, is practically an off-shoot of that in the West Indies, its original membership being constituted of emigrants from Barbados and other islands, who were attracted by prospects of work and wages in connection with the sugar fields. Its superintendent, John Dingwall, is a native of Jamaica. Commenced in 1878 it now numbers a membership of 1622, grouped in three congregations. Very little financial aid is given this mission from the central treasury.

**8. Surinam.** Surinam, or Dutch Guiana, constitutes one of the most important of the mission fields of Moravian Church. Its constituency is most complex. Originally an enterprise among the nomad Indians of the tropical forests, it now recruits a membership from among the Creoles, the Bush Negroes and the East Indian and Javanese immigrants, who have been imported for labor on the plantations since the emancipation of the slaves in 1873. In addition a few Indians and Chinese and stray representatives of other races are gathered into its fellowship.

Here too the history of the early days thrills with the story of heroic men and women, who counted their lives not dear unto themselves. For the linguistically gifted and cultured Solomon Schumann and the indefatigable and undaunted

Daehne were among the first to brave the dangers of the fever-laden forests and swamps and the taunts of unsympathetic or even hostile whites. And here Sister 'Hartmann held out with marvellous self-sacrifice and wisdom after the death of her husband, like him faithful unto death!

Since emancipation the Moravian Mission has been a factor of first importance in connection with the educational uplift of the people of the colony. Whilst it carries on its books less than 27,000 members, many more consider themselves adherents of the Moravian Church and obtain from it their spiritual provision. The newer Mission, that among the Bush Negroes of the interior, whose ancestors on escaping from slavery established the conditions of African life and African heathenism in the wilds of South America, and that among the imported laborers from Asia, possesses special interest and numbers 23 stations and out-stations with eight additional preaching-places. Since the commencement of the present century a native ministry has been developed among the Creoles and about twenty theologically trained men are in the service in addition to a large corps of evangelists and more than one hundred school teachers. In recent years the Mission has set in motion various agencies for the carefully planned social and economical uplift of the Creole population and also takes a leading part in the care of the lepers of the colony.

**9. The South African Union.** Owing originally to a linguistic line of demarcation, which separated the spheres of Moravian missionary operations in South Africa, but also owing to the original difficulties in the way of communication

between the two regions in question, the work in this part of the African continent is divided into two Provinces. The older in the west has to do almost exclusively with Hottentots, the newer to the east is a mission to Kaffirs. The former calls up the noble figure of George Schmidt, trained for the hardships of missionary life in the first half of the eighteenth century by six years of imprisonment for the faith's sake in a Moravian dungeon, and only twenty-six years old when he went to Africa. Another six years was all that he was permitted to spend at Baviaanskloof (Baboonsglen) not so far from Capetown, where he gathered his Hottentots, the despised of the Dutch settlers, from the latter part of 1737 on, till hostile intrigues brought this incipient mission to an end. He never forgot his Africans. One day in August, 1785, they found that, like Livingstone at a later date, his soul had gone to rest whilst he was on his knees, pleading with God for Africa.

That prayer was heard. In the summer of 1792 three men were permitted to sail from Holland for Cape Town. At Baviaanskloof they found an ancient pear tree, a relic of Schmidt's garden, and they found what was far more valuable, old Magdalena, one of the converts he had baptized, blind indeed from her eighty winters, but still cherishing her Dutch Bible. Here they recommenced the work, and were soon permitted to change it into Genadendaal (Vale of Grace). Today this is a Christian community of more than three thousand souls.

In 1828 the influence of the Mission spread to Kaffraria. Now the Western Province, very largely self-supporting, numbers fifteen thousand

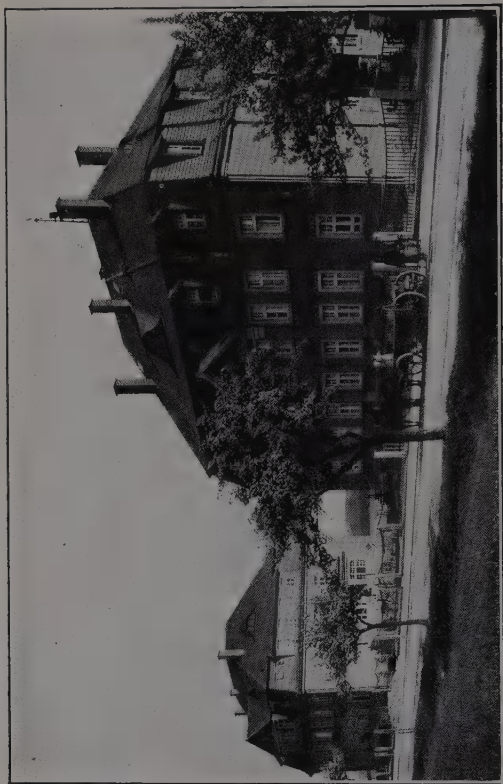
souls. The training of a native ministry is receiving attention in both the Provinces, nine ordained men being in the service of the mission, and three assistant ministers in addition. One hundred and thirty-nine men conduct services. Nearly two hundred school teachers are employed in the mission-schools of both Provinces. The membership of the Kaffir Mission approaches thirteen thousand, though it has frequently suffered interruptions in connection with Kaffir wars. In both Provinces the missionaries of the Moravian Church are heartily co-operating with those of other evangelical bodies to promote that union which is an essential need for the evangelization of the tens of thousands of heathen in the South African world.

**10. East Equatorial Africa (formerly German East Africa).** At the commencement of the great war one of the most promising spheres of missionary activity was the German colony in East Equatorial Africa. This mission was about to round out its first quarter of a century. For in 1891 Theodore Meyer, Theophilus Richard and John Haefner had founded the station at Rungwe, on the slopes of the mighty mountains that rise to the north of Lake Nyasa. Here as elsewhere in Africa the path of the heralds was paved by the gravestones of their companions, and a large number of deaths thinned the missionary ranks during the years that followed. Nevertheless, although missionaries had to return to Europe with shattered constitutions after comparatively few years of service, the blessing of God manifestly rested on their testimony. Strange languages were mastered—it was discovered that representatives



of at least four linguistically different tribes had found refuge in the mountainous region from Arab slave-raiders and in the course of interne-cine wars—and the people were given the New Testament or parts of it. Educational work received special attention. At the 9 stations, 89 out-stations and 1086 preaching-places 166 schools were maintained, with an attendance of nearly 8,000 scholars in charge of 191 teachers. The missionary force of 41 men and women was able to accomplish this only with the aid of 100 men who were authorized to conduct services. Four thousand souls were in the spiritual care of the Mission. Moreover very great results had been attained in connection with the social and economic uplift of the people through the industrial work of the Mission. Its wood-working plant at Rungwe sometimes employed several hundred men, including porters to convey lumber and finished goods. Shoemaking had been taught at one of the stations. The cultivation of rice and wheat and coffee and peaches and apricots and all manner of vegetables had been introduced and promoted, as well as that of an indigenous variety of rubber, which had been discovered by one of the missionaries. Experiments were also made with a superior breed of donkeys, in order to introduce a beast of burden capable of resisting the tsetse fly, and other, less successful, experiments had been made with cattle and sheep. The civilizing influence of the mission in this region, in certain parts a very populous one, were most favorably commented upon by explorers and traders.

In 1897 a new sphere of usefulness was entered in the very heart of the colony, through the trans-



RESIDENCES AND OFFICES OF MISSION BOARD IN HERRNHUT

fer to the Moravian Church of its hitherto fruitless work at Urambo by the London Missionary Society, which sought to withdraw from the German colony and concentrate its efforts within British East Africa. This mission among the Wanyamwesi, the native race in the center and north of the German colony, long proved a rather sterile field. Climatic conditions made against the health of whites, and the water-supply was especially poor. Nevertheless six stations and six out-stations and 142 preaching-places were being maintained by the missionary force of 31 men and women, assisted by 17 native workers, and the membership passed the one thousand mark during the first year of the war.

In May, 1916, in connection with the operations of the war, the melancholy expulsion of German missionaries from this field—the Nyasa district being practically manned by Germans, and the Urambo district largely so—deprived the converts of their teachers. War brought with it in addition influenza, and pestilence; and in May, 1919, a severe earthquake damaged such churches and buildings as were yet standing. The Scotch Livingstonia mission in May, 1920, sent its Mr. and Mrs. Mackenzie, formerly active in the region to the south, to gather the scattered converts and renew the work in Klondeland. Though many had fallen away, many of our converts and evangelists had remained faithful. The Provincial Mission Board of the Moravian Church in London is aiding in the financial support of our Presbyterian friends, who are reviving this work.

Two non-German missionaries of our Church had been permitted to remain in Urambo, but for

a time were not allowed to evangelize. One of these has since returned to Europe. What the future of this once so prominent field will be can not be foreseen.

**11. Central Asia.** For fifty-eight years (1764-1822) the Moravian Church kept in view the religious needs of the Mongolian tribes of Russian Asia, after repeatedly making efforts to reach them. This objective was finally abandoned, when an edict of the Russian government completely barred the way. In 1853 the Board resolved to send missionaries to the Tartars of Chinese Tibet by way of British India. But here again the gates of the Chinese empire were found to be securely locked. But their heralds in place of returning remained among the Tibetan speaking people of Lahoul. Here and in neighboring territories under British influence four stations and one out-station were established at lofty elevations (Leh, for example, is 11,400 feet above sea-level) and efforts have been made to win the devotees of a corrupt Lamaistic Buddhism, that has enslaved the entire region, whilst the Scriptures have been and are being translated into Tibetan, and multiplied on lithographic presses and sent with other religious literature over the border into Chinese Tibet. Though Kyelang was established in 1856 the professed Christians of this region number less than two hundred. This is probably the most stony ground on which the seed of the Word has been cast.

Seventeen missionaries, male and female, were at work in this field at the outbreak of the war. The superintendent is of Swiss nationality. The Germans, three couples, were first of all interned

and then repatriated. This mission with its hospital at Leh and its little home for lepers is therefore at present, like so many other fields, seriously undermanned, for a larger force is essential where the high altitudes are so inimical to health, and where Zenana work and itinerations and bazaar preaching as well as medical missionary activity are so necessary.

**12. North Queensland.** Few if any primitive races are lower in the scale of humanity than the Blackfellows of Australia. Yet even they are capable of experiencing the uplift of the Faith in the Redeemer. This was clearly demonstrated by the Moravian Mission at Ebenezer and Ramahyuk, commenced in 1860 among the dying remnants of this people in the colony of Victoria, a mission that came to an end by the removal of the very few remaining individuals to another reservation. Therefore when the Federated Presbyterian Churches of Australia contemplated the evangelization of the savage cannibals of North Queensland, the General Assembly asked the Moravian Church to furnish the workers. In response James Ward and Nicholas Hey and their wives were sent and landed in North Queensland in December, 1891. Theirs was pioneer work of the most extreme sort in a torrid climate. Ward gave his life for the blacks at Mapoon in January, 1895. His widow heroically remained at her post with her sister and her brother-in-law, Hey. Their faith and fidelity received a reward. Other workers came. According to the latest statistics of this mission, the joint undertaking of the Presbyterians, who furnished financial support, and of the Moravian Church, which has given most

of the workers, at the three stations and one out-station one hundred and fifty Christians had been gathered. These have exchanged the boomerang and the spear for implements of honest toil.

However, this field has now been assumed by those to whom the burden rightly belongs, our Nicholas Hey having been granted a well-earned retirement from active service, and Brown having been transferred to Santo Domingo, in the West Indies. Thus Australia has been added to the list of Moravian missions transferred to other churches.

**13. The Home for Lepers at Jerusalem.** From 1822 to 1867 the Moravian Church ministered to the varied needs of Lepers in Cape Colony, South Africa, first at Hemel-en-aarde and then at Robben Island, near Cape Town. With the transfer of the latter establishment by government to the care of the established church, this labor of love came to an end. But almost contemporaneously a similar institution was opened at Jerusalem. The maintenance of its buildings, situated to the south of the city, and the costs of the care of the inmates are a joint obligation of the Moravian Church on the Continent of Europe, in Great Britain and in America, though the Sisters who serve here are deaconesses trained in Silesia. A Christian Arab, Dr. Canaan, is house-physician, and a Christian Arab, Pastor Kurban, ministers to the spiritual needs of these most miserable of the miserable, of late about 25 in number. Throughout and after the war the Sisters were permitted to work on unhindered. Since the war the British Ophthalmic Hospital

has rendered much appreciated help in the treatment of eye disease among the patients.

### Transferred Missions

Field	Commenced	Transferred
<i>Greenland</i>	1732	1900 to the Danish Lutheran Church.
<i>Fairfield, Canada</i>	1792	1900 to the Methodist Church of Canada.
<i>North Queensland</i>	1890	1921 to the Federated Presbyterian Churches of Australia.

### Unsuccessful Missions

Lapland	1734	1735
Guinea Coast	1736	1741
Ceylon	1738	1741
Algiers	1739	1740
Persia	1747	1748
Egypt and Abyssinia	1752	1782
East Indies	1759	1795
Kalmuck Tartars	1815	1822
Cherokee Indians	1740	1900

## QUESTIONS.

1. Describe the beginning of Moravian Missions.
2. Name the present Mission Provinces of the Church.
3. Name the transferred Missions.
4. Name the unsuccessful Missions.
5. Give the total numbers of present converts, missionaries, native ministers, evangelists and stations.
6. Name the races to whom Moravian missionaries minister.
7. What year was the Alaska Mission begun and by what missionaries?
8. Name the states in which work has been carried on by Moravians for Indians.
9. When was the Nicaragua Mission begun?
10. How many converts, stations, filials, preaching places and missionaries has the Moravian Church in Nicaragua?
11. What work has the Moravian Church among the Lepers?
12. What effect has the World War had on Moravian Missions?



# Moravian Bicentenary Pamphlets

No. IV

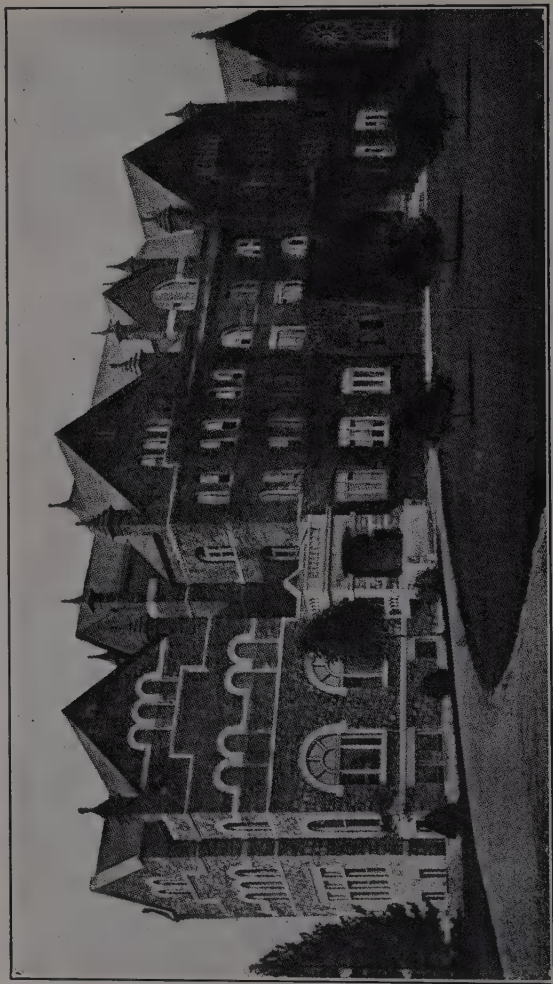
## The Vital Truths Which Concern the Unity

By Rt. Rev. E. Rondthaler, D. D.

With Quotations from  
“The Results of General Synod”



Published by the Committee on Popular Moravian Literature  
Bethlehem, Pa.  
1922



THE MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY, BETHLEHEM, PA.

# The Vital Truths Which Concern the Unity

**A Unique Church.** The Moravian Church is a unique Church. It was not founded on the doctrinal ideas of the Moravian fathers nor upon their notions concerning modes of government, nor upon questions with regard to ritual. It arose out of their own felt need of better Christian conduct and of heart-felt piety, as set forth in Micah 6:8: "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

The Moravians were, as is well known, originally Czecho-Slovakian people. It was persecution for their faith's sake which drove them into exile into every part of the world. And it was the attractiveness of their religion which gathered persons of every nationality around them, as fellow-members in the truth which is in Jesus Christ.

**Doctrine in the Ancient Church.** The early Moravians accepted the doctrines of their National Church, as being substantially Biblical. They did not undervalue doctrinal knowledge. They held firmly to the faith handed down from the Primitive Church and defended it in their catechisms and confessional statements. But they saw that in their day and generation people were not living according to their creeds. Therefore a little band of Moravian people, mostly laymen, gathered, some 500 years ago, in a remote forest district to form a union for a better Christian life. They went about their task humbly and prayerfully and with the open Bible before them,

resolved to help one another along the pathway of a Christian obedience. They wanted to be brothers in deed and in truth. They had no desire, at first, to form a separate Church. It was persecution which drove them out of the National Establishment. So they organized themselves ecclesiastically under the title: "The Unity of the Brethren."

**Practical Christianity.** God gives to sincere souls what they most desire of Him. So He gave to these early Moravians a practical Christianity which received the warmest praise from the Protestant Reformers when these, at a later date, arose in Germany, Switzerland and England. They said of the Moravian life, what the Moravians would never have said of themselves: "Your practice is better than ours!"

The Evil One is never more grieved than when he sees Christianity bearing real, practical fruits in good living. So, as might have been expected, the Moravian Church has been more persistently persecuted than any other, except, perhaps, the Waldensian.

But although Moravian sufferings were, at times, terrible, they worked out the good which God had designed. Executed or imprisoned as their leaders were, and driven out of their land, in poverty and sorrow as many of the people were, they became missionaries of the Gospel in all quarters of the globe.

**The Christ-Spirit.** And what was better still, there came into their views a yet warmer infusion of the Christ-Spirit. This new and deeper consecration God largely wrought in them through the influence of the pious Count Zinzendorf. He

learned to love the Moravian exiles and they learned to love him, and his views of "Christ in everything" gave a new turn to Moravian life. The presence of Christ amid the duties and experiences of every-day living, became the favorite point of view from which all the evangelical doctrines are considered by us.

Hence has arisen the Moravian, simple, loving influence over children, which has led members of every Christian denomination to commit their children to the Christian training of Moravian schools in various parts of the world. Hence has come the Moravian willingness to search out doctrinal truth from every source; always, however, bringing it to the test of the Holy Scriptures, which, for us, are, in their fairly understood meaning, the ultimate "pillar and ground" of all Christian teaching. Hence the Moravian readiness to co-operate with all who love the Lord Jesus Christ, whether they be Presbyterian, Baptist, Methodist, Episcopalian and of whatever other Church, to which these dear souls may belong.

The Moravian feels, as he did 500 years ago, that *Christian living* is, after all, the main thing. For centuries his watchword has been: "*In essentials unity; in non-essentials liberty; in all things charity.*" And in this spirit he confidently looks forward to the time of which Jesus spoke: "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." John 10:16.



THE GENERAL SYNOD OF 1914. HERRNHUT

# THE CHAPTER ON DOCTRINE

IN THE

## “Results of the General Synod, 1914.”

**The Foundation of our Teaching.** The Holy Scriptures of the Old and New Testaments are, and abide, the only rule of our faith and life. We regard them as God’s Word, which He spake to men of old time through the prophets, and, at last, through the Son and His apostles, to instruct them unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein.

We ever hold fast to our genuine Moravian view, that it is not our business to seek to determine what Holy Scripture has left undetermined, or to contend about mysteries impenetrable to human reason. We would keep steadily in sight the aim set before us by the Apostle Paul, Eph. 4: 13, 14, that we may “attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro, and carried about with every wind of doctrine.” At the same time, we would never forget that every human system of doctrine remains imperfect, for, as the

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In the adjoining Synod group, the Bishops are mostly in the front row: Bishops Hamilton, Bauer, La Trobe, Rondthaler, Leibert, Asmussen (above him, to right, Bishop Martin of Labrador), Bro. Jacky, Bishop Hennig, Bro. Eugene Schmidt, Bishop Hoyler. Bishop Reichel’s portrait has been added in the right hand lower corner. Bishop Ward, consecrated after Synod, is found just above Bishop Leibert—two rows up.

American delegates, aside from Bishops, are the Brn. Thaeler, Holton, Pfohl, E. J. Krause, Romig and Francke (left hand corner); also, from the West Indies, Romig and Reinke.

same Apostle says, 1 Cor. 13:9, "We know in part."

**The Substance of our Teaching.** We hold every truth revealed by God as a precious treasure, and sincerely believe that such a treasure must not be given up, even though we could thereby save our lives, Luke 9:24. But especially this holds good of the doctrine which the Moravian Church has from the beginning regarded as her *chief doctrine*, and to which she has, by God's grace, ever held as a precious jewel: that Jesus Christ is the propitiation for our sins, "and not for ours only, but also for the whole world," 1 Jno. 2:2. For Him who knew no sin, God made to be sin on our behalf: that we might become the righteousness of God in Him, 2 Cor. 5:21, or, as we sing in one of our hymns:

"Whosoe'er believeth in Christ's redemption,  
Will find grace and a complete exemption  
From serving sin!"

With this, our chief doctrine, the following facts and truths, clearly attested by Holy Scripture, stand in essential connection, and therefore form, with that chief doctrine, the main subjects in our knowledge and preaching of salvation:—

(a) *The doctrine of the Total Corruption of human nature:* that, since the fall, there is no health in man, and that he has no power to save himself. John 3:6; Rom. 3:23; 7:18; Rom. 1:18-32; 3:9-18; Eph. 2:8-13.

(b) *The doctrine of the Love of God the Father to fallen humanity;* that He chose us in Christ before the foundation of the world, and so loved



the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life. Eph. 1:3, 4; Jno. 3:16; 1 Jno. 4:9.

(c) *The doctrine of the real Godhead and the real Humanity of Jesus Christ*; that the only-begotten Son of God, through whom all things in heaven and earth were created, forsook the glory which He had with the Father before the world was, and took on Him flesh and blood, that He might be made like unto His brethren in all things, yet without sin. John 1:1-3; 1:14; 17:5; Phil. 2:6, 7; Heb. 2:14, 17; 4:15; Col. 1:17-19; 1 Jno. 5:20.

(d) *The doctrine of our Reconciliation with God and our Justification* before Him through the Sacrifice of Jesus Christ; that Christ was delivered up for our trespasses, and was raised for our justification, and that alone by faith in Him we have through His blood forgiveness of sin, peace with God and freedom from the service of sin. Rom. 3:24, 25; 5:1; 1 Cor. 1:30; Heb. 2:17; 9:12; 1 Pet. 1:18, 19; 1 Jno. 1:9; 2 Cor. 5:18, 19.

(e) *The doctrine of the Holy Ghost* and the working of His grace; that without Him we are unable to know the truth; that it is He who leads us to Christ, by working in us the knowledge of sin and faith in Jesus, and that He gives us the witness that we are children of God. John 16:8-11, 13, 14; 1 Cor. 12:3; Rom. 8:16.

(f) *The doctrine of Good Works* as the fruit of the Spirit; that in them faith manifests itself as a living, acting power, which impels us to follow willingly the commands of God, out of love and gratitude to Him who died for us. Jno. 14:15;

Rom. 6:11-14; 1 Cor. 6:20; Gal. 5:6, 22-24; 1 Jno. 5:3-5; Eph. 2:8-10; Jas. 2:17.

(g) *The doctrine of the Fellowship of Believers* with one another; that they are all one in Christ Jesus, the Head of His body, and are all members one of another. Jno. 17:21; Matt. 23:8; Eph. 4:4.

(h) *The doctrine of the Second Coming* of the Lord in glory, and of the *Resurrection* of the dead, unto life or unto judgment. Acts 1:11; Jno. 6:40; 11:25, 26; 3:36; 5:25-29; 1 Thess. 4:14-17.

Whilst we do not combine these truths and an apprehension of them in a strictly formulated Confession, our understanding of the chief content of Christian doctrine has, in a special way, found expression in what the Church has solemnly professed, year by year, for more than a century, in the "Litany for Easter Morning."

**The Central Point of our Teaching.** In accordance with the above-named chief articles of Christian doctrine, *Jesus Christ*, the person of our Saviour, is the central point of our preaching of Salvation. For in Him we have the grace of the Son, the love of the Father, and the fellowship of the Holy Ghost. The testimony of Him, which we sum up as "the word of the cross," 1 Cor. 2:2, that is, the testimony of Christ's freely giving Himself to a human life, suffering and death, and of the treasures of grace hereby obtained for us, is the beginning, middle and end of our preaching. We direct men unto Him Who, of God, is made unto us wisdom and righteousness and sanctification and redemption. In so doing, we labor at the chief calling of the Moravian Church, to proclaim the Lord's death.

We hold that, while through the law of God comes the knowledge of sin, Rom. 3:20, we are led to still deeper contrition of heart by the Holy Spirit's witness to *Jesus*. For our want of faith in Him, our indifference to His sufferings and death, and our deep-seated natural enmity to Him are the real sins of the heart. Jno. 16:8, 9.

To behold the *Saviour's bitter death* shows us how deserving of condemnation human nature is, and also lets us feel that therein is the only ground of our justification before God, of our reconciliation to Him, of our redemption from death as the wages of sin, and from all bondage to things temporal, so that our conscience is cleansed from dead works to serve the living God. Heb. 9:14.

**Growth in Grace.** It is the aim of the Moravian Church, which she has never lost sight of, to set forth a *living Church, in which every individual member is a true Christian*.

A true Christian becomes such only through *faith*, the living personal faith of the heart. In this, again, belongs a deep and thorough knowledge of the misery of sin, of being worthy of condemnation, and of the need of redemption. Through faith the sinner receives from God, by grace, forgiveness of sin, justification before God, peace with God, and the right to become a child of God. Luke 7:48-59; Rom. 5:1; Jno. 1:2.

The same grace which brings the soul to the knowledge of sin, which makes the sinner just before God and a child of God, works in him also true *sanctification*. This sanctification consists not merely in the putting away of particular vices and sins, or sinful habits, but in a complete re-

newal of the inmost mind, and the decision of the whole heart for the Lord. We love Him Who first loved us, and we prove our love by doing the will of God from the heart, and obeying His commands. That this takes place in the heart depends not on man's will or strength, but alone in God's mercy. It is God who, by His Holy Spirit, works both to will and to do in all them that, with fear and trembling, are working out their own salvation.

In regard to the manner in which God's mercy brings about the great change in human hearts, both Holy Scripture and the experience of believers show a great *diversity in God's* ways of leading souls to their eternal salvation. Some are able, like Paul, to give the day and hour of the deciding turn in their inner life, when, called and awakened by the voice of God, they found righteousness and peace in believing. With others, again, the experience of their awakening and pardon is not compressed into any one definable point of time.

The mark common to all true children of God is this, that they have received the *Spirit of Christ*. Rom. 8:9. This Spirit of Christ, by His witness, makes them sure that they have the forgiveness of sins, that they are children of God and heirs of eternal life. He works in them, instead of the spirit of bondage and fear of the wrath of God, the spirit of adoption whereby they cry "Abba," "Father!" He impels them to follow after that sanctification without which no man shall see the Lord. He sheds abroad in their hearts the love of God, through which they receive power, that they let not sin reign in their

mortal body that they should obey the lusts thereof. He reproves them, makes them sorrow for the sin that is still in them, and works in them heartfelt confidence, so that they ever again confess their sins to Him Who is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. In view of the goal of sanctification in Christ, such a child of grace, in deep humility, but also with holy decision, declares with Paul, "not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which I was apprehended." Phil. 3:12.

All the power thus to press towards the goal is given us by the gracious working of the Holy Ghost, if we do not cease to *look in faith to Jesus*, the Author and Perfecter of our faith; that is, to the whole merit of His life, suffering, dying and rising again, and if we abide in the constant confidential intercourse of a pardoned sinner with his Saviour. Jno. 15:4, 5.

Thus the new life of the regenerate child of God is safely carried on toward its *glorification* in the likeness of Christ and its perfection in eternity; whilst the heart becomes from day to day more sure that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. The citizenship of all such children of grace is even now in heaven, from whence also they wait for the Saviour, Jesus Christ, who will glorify the body of their humiliation, that it may be conformed to the body of His glory, according to the

working whereby He is able even to subject all things unto Himself. Then will their life, as yet hid with Christ in God, be manifested with Him, in body, soul and spirit, in glory.

**The Christian Life.** Our great and only Master summed up the whole of Christian ethics in their utmost spirit in the command of love to God and to our neighbor. Therefore, following Him and His apostle, we enjoin every Christian virtue that springs from this love, especially strict conscientiousness in all we do or leave undone; likewise we warn emphatically against all vices and evil habits. Yet we do both not only by pointing to Jesus Himself as our perfect model, but we seek strength in the blood of Jesus Christ, the Son of God, by which we are not only justified before God, but made holy in life. Cf. Rom. 6. In accordance with the admonition of Christ, we will ever testify that there can be no talk of good fruit until a good tree has been planted that is able to bear good fruit.

Only when the great mysteries of God's salvation are held by insincere minds, and conceived in a light-minded and perverted way, can the doctrine of the Atonement be misused as a sedative for guilt or a cloak for sin. The true believer finds, like Paul, Gal. 5:24; 6:14, in the free-will sacrifice of the Son of God, and in His death on the cross, both the strongest motive and also divine power to put off the works of darkness, and to put on the armor of light; to die with Christ unto sin, and to live unto righteousness; and to walk not after the flesh, but after the Spirit.

## Publications on Moravian Doctrine.

"Idea Fidea Fratrum," or "A Short Manual of Christian Doctrine."

By Bishop August Gottlieb Spangenberg.  
Written in 1778.

"Christian Doctrine and Systematic Theology."

By Augustus Schultze, D. D., L. H. D.

"Old Landmarks: or Faith and Practice of the Moravian Church."

By Rev. F. F. Hagen.

"The Moravians," Chapter IV.

By Rt. Rev. E. R. Hasse.

"The Moravian Manual."

"The Results of the General Synod, 1914."

The Book of Order of the Moravian Church.

The Catechisms of the Church in common use.

"The Catechism of the Bohemian Brethren."

Translated, 1869, by Edmund de Schweinitz.

The Histories of the Church by Hamilton, de Schweinitz, Hutton, Mumford, Bost, etc.

## QUESTIONS.

1. What distinguishes the Moravian Church in its attitude toward doctrine?
2. What does it stress more than doctrine?
3. What was and is the central point in the doctrine of the Church?
4. What is the foundation of its teaching?
5. Give the eight chief doctrines.
6. What is the Moravian ideal as regards the Church?
7. What is the common mark of all true children of God?
8. Explain which comes first—faith or works.
9. What body determines the doctrine of the Church?



# Moravian Bicentenary Pamphlets

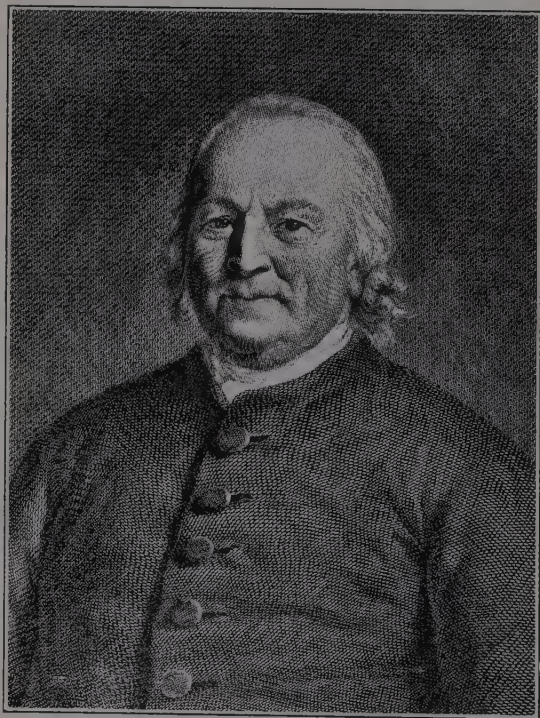
No. V

## The American Section of the Unity

By the Rev. W. N. Schwarze, Ph. D.



Published by the Committee on Popular Moravian Literature  
Bethlehem, Pa.  
1922



**BISHOP SPANGENBERG**

"He may justly be called the founder of the American branch of the Unitas Fratrum."--Reichel.

## The American Section of the Unity

**Introductory.** A community of zealous Christians, like the Moravians of Herrnhut, after the memorable experiences of divine grace in the year 1727, could not remain isolated. Their interest opened out in far-reaching plans and widely felt activity, evangelistic, educational and missionary. "Go ye into all the world and preach the gospel to every creature" became their watchword. While they were maturing their missionary plans for the West Indies and Greenland, they, also, looked hopefully toward settlements in America. As early as 1727, they thought of sending men to its colonies. Pennsylvania, with its broad and liberal charter, was the particular region they had in mind. They saw in imagination the hordes of Indians roaming through its forests and the multitudes of European home-seekers, for the most part persecuted religionists without preacher or teacher, settling in the land of Penn. Opportunities for the work of the missionary, the evangelist, the teacher, rose before the vision of the people of Herrnhut. Moreover, persecution in the Old World forced the Moravians to look out for asylum in the New. By reason of Protestant intolerance and Catholic intolerance, trouble was brewing about Herrnhut. If the storm should burst, the people of Herrnhut might be in need of a new home. They took time by the forelock.

In the founding of settlements in America, the Moravians proposed to work according to a definite plan. The plan had three main features. For one thing, instead of trying to extend the Moravian Church at the expense of other denomi-

nations, they intended to promote true Christian faith and practice in all denominations. Sectarian strife had then, in the New World as well as in the Old, become such a demon of discord that the Moravians made up their minds to be thoroughly unsectarian. They would preach the simple Gospel of the Christ, avoid dispute and endeavor to unite Christians of every name in common devotion to the Lord. Again, they proposed in their settlements to combine sacred and secular activities, for the time being. They did not, indeed, believe in a communistic organization, nor were they socialists. Their system came to be known as an "Economy." By establishing it temporarily, they hoped to sanctify all their labor and to find, poor men though they were, the means for the rapid spread of the Gospel. Finally, they proposed to preach that Gospel to all men, civilized and savage, who had not heard it before and, by means of their school work, to banish ignorance, the fruitful mother of vice and misery. With these ideals in mind, the beginnings and development of Moravian work in North America can be rightly understood.

**Settlement in Georgia.** Circumstances led them first to Georgia. Count Zinzendorf had interested himself in a small body of persecuted Schwenkfelder. When they were banished by governmental edict, he secured for them the privilege to settle in the Colony of Georgia. In the event, they chose to follow some of their brethren to Pennsylvania. Thereupon, the Moravians determined to establish a settlement in Georgia. A small company of them sailed for that colony in 1735. Their leader was Augustus Gottlieb Spang-

enberg, later a Bishop of the Church. He was a man of great ability, a learned theologian and a linguist. He had been a professor at Jena and at Halle. He was as practical as he was learned. He was a man of tact, shrewd foresight and sound judgment. He became the business agent, the spiritual leader, the trusted counsellor of the Moravians in their American experiments. Well did he earn the surname "Brother Joseph," supporter of his brethren in a strange land.

True to their designs, the Moravian settlers began missionary work among the Indians. Additional colonists arrived, a year later, led by Bishop Nitschmann. He organized the colony as a regular congregation and ordained as its pastor Anton Seifferth. This ordination appears to have been the first act of its kind by a Bishop of any church, anywhere in the region now included in the United States. In 1738, Peter Boehler arrived. He, also, was a learned man and an able leader, once a professor at Jena. In the absence of both Spangenberg and Nitschmann, he became the leader of the settlement. Besides overseeing the work already begun, he undertook missionary labor among negro slaves of the surrounding plantations.

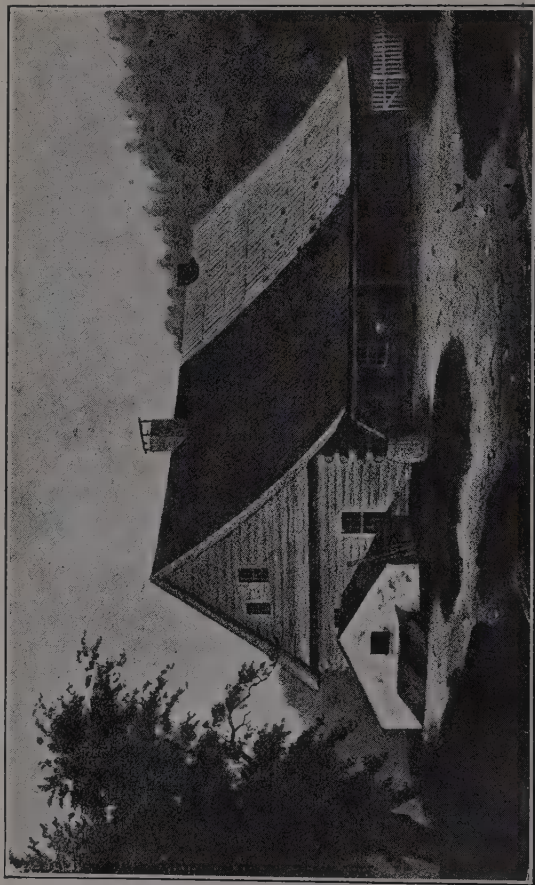
In spite of difficulties, the mission efforts were prospering. Then war broke out between England and Spain. Fighting commenced in the colonies. It broke into the work of the missionaries. The Moravians were called upon to become soldiers. This they refused to do, as, at that time, it was against their principles to bear arms. Unable to secure liberty of conscience, they resolved to leave the results of their toil and move away.

The scene of Moravian operations in America shifts to Pennsylvania. As a mission center and permanent settlement, the Moravian enterprise in Georgia was a failure. As a training school for the Moravians, it was a success. They had learned how best to build up a settlement in a new land. They had found out what colonists could do to support themselves and the missionaries they sent out.

**Beginnings in Pennsylvania.** Spangenberg had gone to Pennsylvania two years before, 1736, commissioned to look into the spiritual condition of the German population and to gather information about the Indians. He had traversed many neighborhoods, much of the time in company with Bishop Nitschmann, and had come to know people and conditions. Pennsylvania had become a nest of fanatical sects. There were Episcopalians, Lutherans, Reformed, Presbyterians, Quakers, Baptists, Mennonites, Separatists, Sabbatarians, Unitarians, Independents, Inspired Prophets, Hermits, New Born Ones, Dunkers, and more. The land was filled with "religions" and almost empty of religion. It had become a byword that a man professed the "Pennsylvania Religion" when he was utterly indifferent to the spiritual life. Spangenberg reported to the authorities that "the Gospel must be preached to the many thousands who know nothing of it," that "it may be that the hour of grace has sounded" for the Indians, that "in the whole country there are few schools and there is almost no one who makes the youth his concern."

The remnant of the Moravian colony in Georgia came to Philadelphia with George Whitefield,

the famous preacher, who had offered them free passage in his sloop. Arrived in Pennsylvania, they found that both Spangenberg and Nitschmann had gone to Europe. Upon the invitation of Whitefield, Boehler and his band then proceeded to the Forks of the Delaware, where the great evangelist had purchased a five thousand acre tract of land, named by him Nazareth. There Boehler and his companions, among whom were masons and carpenters, began to build a large house, which Whitefield intended to use as a school for negro children. There were difficulties natural to a wilderness situation. Yet all went well for some months. Then Boehler, on the occasion of reporting to Whitefield, was drawn into a theological discussion. Whitefield was unable to make Boehler yield his view concerning free grace. Forthwith he ordered the Moravians to leave his land. Theological discussions in those days were usually violent. In the nick of time, Nitschmann returned from Europe with the report that a five hundred acre tract had been secured ten miles south of Whitefield's domain, the site of the present city of Bethlehem. The first house of a new settlement on this land was soon completed and the cornerstone laid for the second. At Christmas, 1741, on the occasion of the first visit of Count Zinzendorf, who had meanwhile come to America, this place received the name of Bethlehem. Within a year the Nazareth tract, also, came into the possession of the Moravians by purchase. On account of financial troubles, Whitefield was glad to dispose of it thus. On both tracts it was possible to build up church settlements, as in the succeeding years additional



FIRST HOUSE, BETHLEHEM, 1741



groups of settlers came to reinforce their brethren already here.

Count Zinzendorf remained in America two years. Much of that time he gave unselfishly to help the quarreling sects of Pennsylvania. He did his best to make them esteem each other and to draw them together by setting before them a bond of union on the basis of a common experience of the redeeming grace of Christ. His purpose, to use his own phrase, was to establish a grand "Congregation of God in the Spirit." The plan was exalted in its purpose. The Count gave to it his wonderful energy without stint. For a while the outlook was hopeful. Representatives came from many sects to a series of "Pennsylvania Synods." It soon appeared, however, that the plan was far ahead of the time. The stern facts of the case were against Zinzendorf. The effort widened rather than healed the breach between religionists. Failure of the plan as well as conditions then prevailing showed the Moravians how they might shape their course anew.

**Era of the Economy at Bethlehem and Nazareth.** With the definite plan of making Bethlehem the center of evangelistic, educational and missionary activity, the community was thoroughly organized. The Nazareth settlements were included in the organization. For twenty years the settlements on both land tracts bore between them the financial burden of the widely spread Moravian work in America. The members of these settlements were divided into two groups, one to go abroad as evangelists, teachers and missionaries, the other to work in the settlements, earning the means for their own support and that

of those whom they sent out. It was a communism of time and labor, not of goods. It was not binding upon the settlers. It was understood to be a temporary measure. Those who had personal property retained full control of the same. In 1744, Spangenberg was appointed to superintend all this activity. In developing the plan, he accomplished the "masterpiece" of his life.

For the task before the Moravians, Spangenberg and his associates had as capital two uncultivated tracts of land, several roomy dwelling houses, their fertile genius and a small consecrated body of men and women willing to work. The results were amazing. By 1747, in addition to working several farms, thirty-two different industries were in operation at Bethlehem, conducted under responsible committees for the benefit of the church organization. No town in interior Pennsylvania could so well satisfy all kinds of wants. While in force, 1742-1762, this "Economy" system defrayed the expenses of all Moravian activity in America. At one time it supported about fifty itinerant preachers, teachers and missionaries.

Spiritual life was diligently cultivated. Regular, though brief, periods of daily devotion emphasized the idea of complete consecration. Lofty ideals sustained a high spiritual tone. Nor was the daily life one of grim drudgery unrelieved by anything bright or softening. Occasions of unusual interest in the development of work were made seasons of festal celebration and rejoicing. Love-feasts, after the manner of the *agapae* of the early Christian Church, added to the solemn services of fellowship an element of social cheer.

Particular attention was paid to music. Vocal and instrumental performances of a high order contributed to the edifying beauty of many a service as well as to the general refinement that ruled in the settlement. In short, all the features of the "Economy" experience combined to make that twenty years noteworthy. Never, in the history of Protestant Christianity, were the sacred and the secular more happily wedded.

**Evangelistic Activity.** From the start, work among the settlers of the American colonies was prosecuted with vigor. The Moravian evangelists sought out the neglected communities. They did not meddle with the work of other servants of God. They abstained from all disputes. Their message was Christocentric. Their zeal drove them into seven of the original thirteen American colonies. They went as far north as Maine and southward they penetrated to Virginia, Carolina and Georgia. They preached in many localities where the Gospel had never been heard. Extraordinary success attended their work. Letters, diaries and journals of those days, still preserved in the Archives at Bethlehem, show that a mighty desire for the Word of God was aroused. Neglected people felt the thrill of a strong religious life. The aim was not, indeed, to advance the interests of the Moravian Church. The purpose was, rather, to further vital Christian living. None the less, many adherents were gained for the Moravian Church. Conditions forced the Moravians to give up, in large measure, their ideal of undenominational work. By 1748, congregations were organized in thirty-one localities, mostly in Pennsylvania, New York, New Jersey

and Maryland. Had the Moravian evangelists sought the expansion of their Church from the first, the Moravian Church might have become a powerful denomination in America.

**Educational Work.** The vast reaches of the colonies were, at that time, but sparsely settled by whites. These people were, in most parts, battling with the wilderness. There were but few schools. It was only natural, therefore, that Moravians should include school-work in their plans. Their special zeal and capacity for training the young had ripened through two centuries of educational effort and had received definite principles as to method from the great Moravian Bishop and educator, Comenius. They blossomed out in schools of various kinds, particularly in Pennsylvania. The first to be established was a school for girls, in 1742, at Germantown. Thereafter, Moravians endeavored to organize a school wherever they established a congregation or posted a preaching station. Many of their schools came to an end when Indian wars poured streams of savagery into various regions. Educational enterprise continued, however, an important feature of Moravian activity in America.

**Indian Missions.** Missionary work among the Indians is one of the brightest parts of the story of Moravian activity in America. It is a stirring record of fearless testimony, of self-sacrificing service. It counts its heroes and martyrs, not a few. It met with heart-breaking disappointments and led to immortal achievements. After the ill-fated Georgia efforts, the first step was taken by Christian Henry Rauch. He began a successful work among the Mohicans and Wampanoags of

New York, establishing a permanent mission in the Indian town of Shekomeko. Thence the mission quickly spread to other places. Upon this first success, the Moravians boldly undertook to preach the Gospel to all the Indians of North America. Count Zinzendorf set off to spy out the land, in three hazardous missionary journeys. From powerful chiefs he obtained permission for the Moravians to pass to and from and remain as friends within the Indian domains.

Immediately, the Moravians began the campaign in earnest. Of all the brave missionaries who went forth, then and in the years to follow, David Zeisberger was the great hero of this work. He rounded out, in the eighty-seventh year of his age, sixty-three years of unwearied labor among the Indians. In length of service this missionary career has not been surpassed by any missionary of any church among any people. He learned to know the Indians, if ever man did. With few good qualities, they were blood-thirsty, cowardly, lewd, treacherous. Yet he loved them. He devoted his life to the service of the Lord among them. He followed them in their wanderings. When cruel war drove them from place to place or when the encroaching tide of white settlements bade them "move on," he led them like a Moses. He never despaired, despite heart-rending discouragements. The glorious Gospel he had to preach fed his pure and holy passion for souls.

Naturally, he won successes, in spite of everything. He gained completely the confidence of the savages. He was known as "Friend of the Indians." At one time he was keeper of the Archives of the Iroquois confederacy. For years

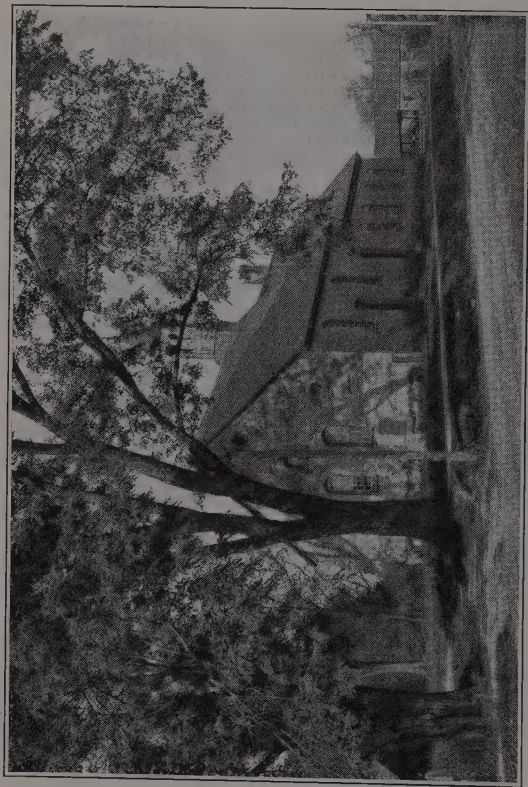


**"THE POWER OF THE GOSPEL."**

Zeisberger Preaching to the Indians at Goshgoshuenk  
Painting by C. Schuessele, of Philadelphia, on the basis of an article by Bishop E. de Schweinitz

he swayed the Council of the Delawares. He reduced their languages to writing and gave them hymns, liturgies and portions of Scripture. As a true Apostle to the Indians, he exerted his great influence to move the Indians heavenward. He was, above all, a soul-winner. He trained his charges carefully to holy living. He succeeded in raising up native helpers who preached with boldness. Renowned warriors and orators, like Glik-ikan, became spiritual leaders of their brethren. Among the most illustrious features of his work were the Christian Indian communities he established. They flashed like gems in the darkness. In place of scattered wigwams, there were regular streets of cabins. Instead of filth, there was neatness. Instead of noisy revelry, there was the voice of children at school, the voice of morning and evening prayer. Most noted of these settlements came to be those in the Ohio region. For ten years, their fame rang throughout the wide territory of the West. From every part of it hundreds of natives streamed to Schoenbrunn, Gnadenhuetten, Salem and Lichtenau to hear the Gospel.

Among the closing acts of the War of Independence, these flourishing settlements in Ohio were destroyed. At one time the converts were carried away by the British, suspected of being American spies. Cleared of that absurd charge and having returned to their settlements, they fell, a year later, into the hands of American rangers who murdered ninety of them in cold blood. Survivors were led to other places of settlement. Nowhere did they find an abiding city. They and their descendants were forced to "move on" from locality to locality, until near the close of the



BETHABARA CHURCH, N. C.



nineteenth century the last remnants of all this splendid missionary effort could be honorably given up in Kansas and in Canada. Before the end came, however, a modern Moravian mission among the Indians of Southern California had been established.

The heroic labors of Moravians among the Indians of this country have extended unbroken through one hundred and eighty-two years. They have been carried on in territory now included in ten states of the Union and in Canada. A hundred and more faithful missionaries have ministered to a dozen and more of the great Indian tribes. Only that great day, when "every man's work shall be made manifest," will reveal how many precious souls were led out of darkness into light through their ministry.

### **Settlement of Wachovia, North Carolina.**

Early in the development of Moravian work in America, leaders of the Church thought it desirable to secure a large tract of land. There a settlement might be safe from the interfering influences growing out of close contact with settlements of other character, and, at the same time, furnish another center for missionary activity. Opportunities were not wanting. Moravians were known for their thrift and industry. With this the English Lord Granville was so deeply impressed that he offered them a hundred thousand acres in North Carolina, at a reasonable price. In the summer of 1752, Spangenberg with five companions set out on horseback from Bethlehem to visit the pathless wilderness of the southern colony and select the tract. They plunged manfully into the deep forests, wandered over miles

of mountain country, travelled over Indian trails and buffalo tracks. At last, they found and surveyed what they wanted in the Yadkin Valley, a well watered, rolling woodland. They named the tract "Wachovia," because it reminded them of the ancestral estates of Zinzendorf in Austria, called "Wachau" (from "Wach," a stream, and "Aue," meadow).

The first settlement was begun during the next year by a band of young men sent from Bethlehem. To the number of twelve, under the lead of Bernhard Adam Grube, they made the journey in a great covered wagon, drawn by six horses. They were on the way almost six weeks. The new settlement received the name Bethabara. Within a year, various establishments in the little village were able to commence trading with the people of the country round about. In 1759, a second settlement, Bethania, was plotted on the great tract and, in 1765, the original plans for a central settlement were realized in the founding of Salem. It speedily became for the operations of the Church in the south what Bethlehem was in the north. In 1771, this center of activity was made independent of control from Bethlehem. Thenceforward, with full powers for self-government, Moravian work in Wachovia developed under the name and form of the Southern Province of the Moravian Church in America. Among its noteworthy enterprises has been the mission among the Cherokee Indians, begun at about the turn of the century. Storm clouds often gathered over it and broke in disturbing tempests. It continued, notwithstanding, for a century, coming to

a close, in 1899, in Indian Territory, now Oklahoma.

### **The Moravian Settlements in War Times.**

For well-nigh thirty years, from 1755 onward, Moravian settlements and outposts in America suffered the fiery trial of war—with but brief intervals of peace. There was the long conflict between the French and the English for the mastery of America. Growing out of this were savage Indian raids and conspiracies. Hard upon them, came the struggle of the American colonies for independence. Most melancholy were the effects of war upon the promising Indian missions. Upon one of them fell the first blow. At Gnadenhuetten, on the Mahoning, (site of Lehighton), Pennsylvania, missionaries were cruelly massacred. The settlement congregations were often in grave danger. At times, their very existence was in jeopardy. Sentinels watched by day and by night. Barricades were constructed. Hundreds of refugees flocked to the Moravian settlements, north and south, for shelter. Yet the work went on, though schools outside the settlement congregations had to be closed. Amid the panic the Moravians founded another settlement at Lititz, Pennsylvania, in 1756. At the outbreak of the War of Independence, the Moravians were, at first, inclined to be neutral. Their sympathies were soon enlisted for the colonies. Twice the general hospital for the American army was established at Bethlehem, and, at one time, the buildings at Lititz were used for similar purposes. The Moravians cheerfully assumed these burdens. At the same time, their rules forbade them to take up arms. These scruples involved them in many

difficulties. As the years wore on, however, sentiments of the younger men underwent a change, and by them the new order of things following the Revolution was accepted with satisfaction.

**A Period of Inner Development.** At the close of the War of Independence, Moravians in America were in a fine position for the work of natural, vigorous church extension. They had a foothold in no less than nine of the original colonies. The "Economy" system had long since been given up, for it had served its purpose. The settlements were prosperous. In them and in the town and country congregations members were devoted to the interests of the Moravian Church. Around them lay a great field for their enterprises. Within their bosoms glowed a fervent missionary zeal. They had strong men, with a rich evangelistic experience. Unfortunate ideals, however, prevailed for the further work of the Moravians. It was held that the world-wide missionary operations of the Church could be supported best by home provinces under centralized rule. The American Provinces were not granted home rule. It was, further, held that in the home provinces Moravians could best serve their day and generation on the basis of the "Church within the Church" idea. Therefore, instead of aiming at church extension in America, they centralized the work around the four settlement congregations at Bethlehem, Nazareth, Salem and Lititz. Influences for vital Christian living were to radiate from them. Hundreds of applicants who wished to join their ranks as members were compelled to remain outside. These ideals ruled for

eighty years. They made for unity and inner development, but they prevented growth.

These years were not, indeed, barren of result. Here and in other lands Moravians of those days fought for the Gospel, defending it against the attacks of rationalism and materialism. They did so by their fearless testimony in word and in life. They did more. They brought out books to show the effect of the gospel on the lives of men. One such work growing out of Moravian experiences in America was Loskiel's "History of the Mission among the North American Indians." It was a proof of the power of the Gospel.

In the same direction as well as in others, Moravian schools rendered notable service. The boarding schools for girls at Bethlehem and Lititz and the one for boys at Nazareth were re-organized. Somewhat later, Salem Academy for girls was opened in the south. In them all the standard of education was high. The religious instruction was thorough and free from sectarian bias. Their enrolment was large and included pupils of many religious denominations. In 1807, the Theological Seminary was founded at Nazareth, designed to train ministers and teachers for the congregations and the schools.

Chief energies of the Moravians in this country, during these years, were poured into the Indian mission. About missions among other heathen they were equally enthusiastic. It is not strange, therefore, that, in 1787, they should have revived an old missionary society of 1745 under the title of the "Society of the United Brethren for Propagating the Gospel among the Heathen," one of the oldest organizations of the kind in this

country. George Washington wrote an appreciative letter when informed of this action. Nor is it strange that the first serial publication of Moravians in America should have been a missionary magazine, the "Missionary Intelligencer," first issued in 1822.

These forms of activity were not enough to satisfy American Moravians. They could not but feel that they ought to do more in their native land. They were quick, then, to follow the leadings of Providence when they pointed in the direction of home mission activity. In 1825, Moravians from North Carolina settled in Indiana. A godly layman, Martin Hauser, gathered them into a congregation, later named Hope. An appeal to the Northern Province for aid met generous response. Opportunities for similar work opened in New York, Pennsylvania, Ohio, Illinois and Wisconsin. In comparatively few years, there were sixteen centers of home missionary activity. The Southern Province found outlet for its evangelistic zeal in North Carolina and Virginia. Systematic support for this work of church extension was supplied by the Bethlehem Home Mission Society, founded in 1849, and a similar organization, of fourteen years earlier, in the Southern Province. In view of these new advances, the quarterly "Missionary Intelligencer" was no longer an adequate official organ. Therefore, the "Moravian Church Miscellany," a monthly magazine, was founded in 1850. In turn, six years later, the last named publication gave way to "The Moravian," a weekly church paper. For more than three score years, this has been a worthy publicity organ of the Moravian Church

in America. It has inspired the membership by keeping a broad vision before people dealing, primarily, with local tasks. It has educated by constantly setting forth the essentials of religion and the methods under which the Church at large is operated. It has informed by presenting developments of Moravian work at home and abroad. It has unified by means of bringing people of many environments to an interest in common undertakings. For the benefit of German speaking Moravians the "Brüder Blatt," begun 1854, was issued.

As their home mission activity extended so rapidly, Moravians in America felt more keenly than ever that home rule was an imperative necessity. After prolonged agitation, they secured it at the General Synod of 1857. From the viewpoint of numerical growth the long period just reviewed was not great. Happily, progress of that kind is not the only result that tells. Moravians of these years did show the world a spirit of brotherly union. They were on good terms with other denominations. They upheld in their schools high standards of service. Above all, there still flashed in their congregations, with all its old time lustre, the missionary spirit of the fathers.

**A Period of Growth.** The time in which Moravians in America gained home rule was of universal interest to all American Christianity. There were successive periods of intellectual and religious quickening, as Christian ministers and laymen combated public wrongs and sought to rouse the conscience of the nation. Immigration of people from European lands to America was at

flood-tide. As the incoming people and many already in America moved westward, the Christian culture of the land followed and planted the new soil with church and school. Besides, there were gracious seasons of pentecostal revival. No church could be unaffected by these influences. The Moravian Church was particularly responsive to their stimulus and inspiration.

Alive to the right of self-government and to the opportunities before them, Moravians in America organized their forces in a masterly manner. In the north, they adopted a Provincial Constitution, provided for Provincial Synods and Boards. By agreement with the former settlement congregations, they built up the Sustentation Fund to help various general church causes. They settled the Theological Seminary finally in Bethlehem and re-organized it under the name and character of The Moravian College and Theological Seminary, to meet the need of the church for a larger number of thoroughly trained ministers. They authorized the publication of the "Moravian Manual," which gives clear-cut statement of the doctrine, constitution and ritual of the Moravian Church. In the Southern Province similar measures were taken.

Thus prepared, the Moravians devoted themselves to the systematic extension of their Home Mission work. New openings were found in the states already entered, and, in course of the years, congregations were established, also, in New Jersey, Iowa, Michigan, Minnesota, N. Dakota, Missouri. An advance of unusual interest was the new work in Alberta, Canada, among German refugees from Russia. Adherents, formerly of



Moravian Diaspora Work in Europe, they asked for the services of Moravian ministers in their new home. Their appeal met with enthusiastic response, and thus were founded new congregations in Canada.

During fifty years of home rule, Moravians founded many more congregations than they had founded in the previous century. There were difficulties, to be sure. The Civil War period brought heavy burdens. Upon congregations in the Southern Province it laid prolonged distress. They came forth from the fiery trial with zeal unimpaired for the work of church extension in the south.

This work of church extension proceeded on sound policy. Generally, a minister was placed in charge of each new home mission station. The new cause was encouraged to strive for self-support. The Church in the north mapped out its widespread work in Districts, so that new efforts might be more effectively pushed from local centers. As finally drawn, the lines now mark out the Eastern, the Western and the Canadian Districts. In the south, Sunday School work was particularly stressed as a means of home mission development. At synod after synod, church extension has been the chief topic of discussion, the end of which has usually been some practical action.

**Recent Developments.** Growth of the Church brought new problems. The Sustentation Fund had to be relieved of all obligations except the pensioning of retired ministers. Even for that purpose its income needed to be supplemented by annual collections. To meet

administrative expenses, congregational assessments were ordered. Through annual offerings Moravians in America determined to bear, in part, their share of supporting the world wide missionary operations of the Church. For years, the "Little Missionary" and the "Missions Freund" were issued to promote missionary interest among young people. In place of both, the "Moravian Missionary" has assumed this function. The "Brueder Blatt" did not meet with continued success. Better fortune has attended the "Brueder Botschafter," founded in 1866. The "Wachovia Moravian" has served as the official organ of the Southern Province during the last thirty years.

The fortunes of the educational enterprises have fluctuated. Committed to the care of Boards of Trustees, the institutions already named have been brought abreast of modern educational standards and are upholding the fair name of Moravian educational work. The Moravian College and Theological Seminary has forged its way to larger influence. Its noble group of buildings is a monument to the liberality of all the congregations of the Church, north and south.

Growth of the Moravian Church, for three score years and more, has been steady and consistent. At the close of 1858, the communicant membership of both American provinces numbered only 5,300 and the total membership 8,275. By the end of 1921, the communicant membership of the Northern Province had risen to 17,326 and the total membership to 24,441, the figures for the Southern Province being 5,831 and 8,209, respectively. With growth in numbers has come in-

tensifying of zeal for all the varied and widespread enterprises of the Church. Never has the life of the Moravian Church in America been more full of hope and vigor than at the present time.

## QUESTIONS.

1. Why did the Moravians of Herrnhut think of establishing settlements in America?
2. What led to the establishment of a Moravian settlement in Georgia?
3. What conditions did Spangenberg find in Pennsylvania? How did the Moravians come to settle at Bethlehem and Nazareth? Why did Zinzendorf's plan to establish a "Congregation of God in the Spirit" fail?
4. Describe noteworthy features of the "Economy" at Bethlehem and Nazareth. What can you tell of the work and character of Spangenberg?
5. Extent and results of the evangelistic activity.
6. Why did the Moravians devote so much attention to educational work?
7. What were the most noteworthy features of Zeisberger's missionary career?
8. What considerations led to the settlement of Wachovia, North Carolina? Why was the southern tract of land called "Wachovia"?
9. How did the Moravian settlements fare in war times?
10. Why did the Moravians adopt a policy of centralization during the eighty year period after the War of Independence?
11. Why was the time when Moravians in America gained home rule of deep interest to all of American Christianity?
12. What can you tell about growth of the Moravian Church during the last seventy years?

# Moravian Bicentenary Pamphlets

No. VI

## A Twentieth Century Renewal of the Unity

By Rev. John S. Romig, D. D.



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**"THE CANDLESTICK OF THE MORAVIAN CHURCH"**

Repent and do the first works; or else I come to thee and will move thy candlestick out of its place, except thou repent. Refi. 2:5

# A Twentieth Century Renewal of the Unity

The celebration of the 200th anniversary of the founding of Herrnhut, and the consequent Renewal of the Brethren's Church, raises the question as to a possible repetition of the experience of that Renewal in this our day.

**Greater Things than These.** Surely we may assume that any experience which mankind has once had is repeatable. Given the same conditions, the same effects are sure; for the laws of the universe, whether they be in the material world or in the spiritual, are immutable. What has been done can be done again. "Greater things than these shall ye do," said our Lord to His disciples, and it is ever the message of prophecy to history: "*Greater things than these!*" If great things followed the founding of Herrnhut, despite all the weaknesses of the human factors in the case, "greater things than these" are possible today and in the future.

So, let us start out, in our inquiry, with the *possibility* of a marvellous manifestation of spiritual life, in the twentieth century as well as in the 18th, firmly fixed in our minds.

**The Improbability of Renewal in 1722.** Then, let us note, that, if a "Renewal" seems *improbable* today, such "Renewal" never seemed more improbable than in 1722. For a hundred years Moravia and Bohemia had been flooded by the waters of Jesuitism. The political dykes

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Thanks are due Bro. G. P. Andrews, of Phila., for the sketch of the candlestick opposite.

erected around Bohemia had broken down and the Brethren's Church had been well-nigh drowned out of existence. Thirty-six thousand families—many of them Brethren—had fled the country for conscience' sake and had been absorbed by the Reformed and Lutheran Churches of the countries in which they found refuge. Doubtless enemies gloated over the Church as dead! The outlook was as gloomy as could well be imagined. But the Church was not dead. On many a little "island" could be found survivors of the flood. To use another figure, the "Hidden Seed," as it has been called, scattered in Bohemia and Moravia, only awaited a chance to sprout. We might use still another figure and speak of the "embers" still glowing in the ashes of those fires which the Anti-Reformation had tried to extinguish, ready to kindle into a new blaze, as soon as circumstances should be favorable.

Renewal came! The old time principles still lived in the hearts of pious men and women. And when these principles found opportunity to express themselves, in the freedom offered on the estates of the fervent young Zinzendorf and in the environment of a growing formality in religion which had begun to deaden the State Church of Germany, the "Renewal" came, and a life developed in Herrnhut which gave to the world an instance of a community governed by the religious impulse which has had, it may probably be said without exaggeration, no parallel.

**"Renewal" in 1922.** Surely, whatever the discouragements which pessimists may recount, the outlook for "Renewal," or, at least, for "Larger Life," is far more hopeful in 1922 than it was



in 1722. We have only to make sure that the principles that prevailed in 1722 have free play in 1922 and there will be abundant opportunity, in the conditions of the twentieth century, for them to produce new manifestations of the grace of God.

## I.

Several things, however, must be borne in mind.

1. *The conditions of the times determine the manifestation of the Renewal.* Circumstances are very different in 1922 from what they were in 1722. Then, a band of exiles, which had forsaken home and friends, had found a refuge like that found by the sparrow and the swallow nesting in the sacred precincts of Zion. The stimulus of that condition, induced by persecution, we can not reproduce in our day. Then, Herrnhut became a refuge for many people of many minds, the resulting disorder making the unity of August 13, 1727, a necessary sequel, under God. Then, they all lived in one village, knew each other and could follow a type of communistic life. Then, too, the very obligations they were under to Count Zinzendorf, gave that great and good man unusual authority among them, so that his ideals immediately found acceptance and adoption. All these conditions were unique and can not be duplicated in the Moravian Church of 1922. We can not, therefore, expect the developments of a "Twentieth Century Renewal" to be just the same as those of the eighteenth century. The daily service, the organization of the congregation into "choirs," the use of the trombones, the "Hourly Intercession," etc., may be imitated to some degree, but they are not the essentials of Moravian-

ism. Moravianism consists of *principles*, as well as *customs*. And though the expression may be different, there is no reason why the same principles, applied to-day, should not produce results just as happy for a world-wide Unity and for the 20th century as the events that took place in 1722-32 were for the village of Herrnhut and the 18th century. This leads on to another thought:

2. *A Twentieth Century Renewal will probably follow new paths.* Some of the great activities which developed in Herrnhut were new to the Brethren's Unity. They had not been followed by the Ancient Church. This is peculiarly true of the Foreign Mission Enterprise. It is not probable that the Brethren in Herrnhut anticipated the events that transpired. The development, so close a parallel to the life of the early Christians, as described in the Book of Acts—the communistic life, the Hourly Intercession, the Baptism of the Holy Spirit, the commencement of Foreign Missions, etc., were doubtless a surprise to them. Christian David and the "Five Churchmen" and even Count Zinzendorf, himself, little realized, when Herrnhut was founded, whereunto "this thing" would grow!

So, in 1922, we must not be too sure that we know along what paths the life of the Brethren's Church will develop in coming years. We can not too surely plan that such and such will be the program of the Unity in the 20th century. It is for the ranks to do the General's bidding and leave the plans of the campaign to Him. This will be peculiarly the attitude of the Moravian Church which has ever looked to the Saviour for guidance, as the Head of the Church.

One thing we can do: we can stand ready to move forward in any direction that the Lord may direct—no matter how difficult or dangerous the way may be. And we can be wise enough to hold ourselves free from hopeless entanglement in the meshes of the plans of the past.

3. *The Moravian Church has certain assets which must not be overlooked in estimating its possible influence.* It might be supposed that a Church no larger, numerically, than the Unity of the Brethren, would be a negligible factor in influencing the life of the Twentieth Century. But we may mention as peculiar assets the following:

*The mobility of the Church.* There may be an advantage in the comparative paucity of our numbers. Great bodies move slowly. Smaller bodies, though they have less momentum, when they do move, are capable of very swift action. This is not said in that spirit of dogged self-defense which moved the lad in the corn-field, when a passing stranger criticized the corn as "yaller" and "dwarfed," to say that his father had planted "dwarf," "yaller" corn. We would all rejoice in greater numbers. But something has kept us within strangely contracted bounds. As the army at war finds its mobile machine-gun company just as valuable as its battery of heavy artillery, as in the game of chess the period comes when the little "pawn" is the most valuable piece on the board, so, despite statistics, the Moravian Church may have a special service to perform. If there were occasions for any particular action by the American branches of the Church, Provincial Synods could be called, North and South, which, representing the entire American Section of the Unity,

could swing American Moravians into a certain line of action within a few months. It is questionable if this is possible in any other denomination. And the day may come when this mobility may prove a very valuable asset.

It is an American weakness to judge things by their size, and to think a Church has a reason for existence—a *raison d'être*—just because it is large and has none just because it is small! Americans are even trying to apply this specious theory to the colleges of the land, with the intention of squeezing out “the small college!” What exclusive mission, it may be asked, has any other denomination—even the largest—that is more important than that of the Moravian Church? If priority has anything to do with the “right of existence”—or excellence of platform or attractive customs, or high ideals—what Church has the claims to put forward that the Moravian has? We should deplore the self-abasement of the trailing arbutus, should we learn that because it has not the majestic glory of its mountain neighbor—the rhododendron—it had determined to give up blooming! Or if the widely-esteemed Republic of Switzerland should declare that, because it had not the sweep of country of the Republic of Russia, it had determined to annex itself to that Soviet land! Instead, we would plead with the arbutus to be beautiful and fragrant. We would cry to Switzerland to keep its white cross proudly flying.

*The Breadth of its Platform.* The Unity has never been willing to fetter the minds of its members with elaborate creeds. Its emphasis has been on life—not on creed. Consequently, it is

much easier in the Moravian Church to be hospitable to progressive thought than in some other Churches, without violating accepted standards. This breadth makes fellowship possible with all other Evangelical Christians. It also absolves us from many doctrinal disputes and makes possible the preservation of a Unity the world over. It is hard to see how Church Union will ever be accomplished except on some basis such as that on which the Moravian Church stands. Then, too, in the matter of Church government, the Church occupies an interesting position mid-way between the Episcopal and non-Episcopal bodies. Having, on the one hand, the precious inheritance of a historic episcopate—providentially preserved—the Church, at the same time, is free from any assumption of superiority on that score over the non-Episcopal Churches, and it fraternizes with them as freely as with the Episcopal, valuing the episcopacy for its historic and spiritual significance, but avoiding any sacerdotal claims. It is hard to see, if episcopacy is to be a factor in Church Union, how the Churches can come together on any other basis than the one on which the Moravian Church stands.

*The History of the Church.* First of the Protestant bodies to separate from Rome; among the pioneers in the modern enterprise of Foreign Missions, rich in stories of heroism and fervent piety; with famous stars in the galaxy of Protestant hymn-writers; with an educational system which has given to the world many good and some renowned men and women; with ideals which capture devotion and customs which delight the taste; with an unusual influence in the

religious movements of the 18th century, which had its bearing on the Methodist beginning;—the Brethren's Church holds a position in the esteem of the entire Christian world which is altogether out of proportion to its numbers. To illustrate: So generous has been the courtesy of our Brethren of other Churches, that there was a time, only a year or two past, when a Moravian held the highest office possible in the co-operating Foreign Mission Boards of America, and, at the same time, another Moravian held a corresponding office on the Continent of Europe.

*Loyalty to Christ and the Cross.* This is presented as an asset, because of the great need of testimony along this line today. It is a day of *confusing philosophies*, vigorously propagated, which are not in accord with "the simplicity that is in Jesus." They all deal with the spiritual world. Materialism is not our problem now. Spiritualism, Theosophy, Christian Science, New Thought, Divine Thought, etc., etc., appeal to faith in the spiritual world. With much that is good in them all, most of them, if not all, deny the faith of the cross, and, with all their appeal to spiritual things, make their first promise to material interests. Though they all claim Christ as their own, they degrade Him to the position of a Teacher, over whose various teachings they have an individual right of selection. They are philosophies masking themselves as religions, and many have been led astray who have been not "stedfast in the faith."

It is also a day of belief in Christianity as a *social* agency supremely, and the Kingdom of God

is being defined as a perfected social order.\* This is the form materialism takes today. If this definition is correct, our energies should be bent to the reform of our laws and institutions more than to the conversion of individuals, so as to "bring in" the Kingdom. The emphasis of Moravian preaching, if we mistake not, is on sin and salvation winning individual souls to "enter" the Kingdom. Much as we all agree that the Kingdom "within" will manifest itself in love and justice and purity in social life, it is necessary to hold fast in our testimony to that individual gospel which alone *can* work out such wonderful results socially as were displayed in Herrnhut in the eighteenth century.

One regrets to note that, while there are many very loyal champions of the cross in other Churches, there is a strong drift in these days which seems to be away from that doctrine which is to the Jews "a stumbling-block" and to the Greeks "foolishness."

4. Let us remember that if we attain nothing more than *the intensification of the life of the Unity along all lines*, that, in itself, will be a "Renewal." The first work of every Church is the every-day duty of bringing unbelievers to Christ and of building up believers in the faith. If that work, alone, is done more faithfully in future than in the past, that will, in itself, constitute a "Renewal of the Unity" in the Twentieth Century.

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\*Even in the Report of the Federal Council of the Churches (1916-1920), published in 1921, we read "For society, it (the Church) holds out the hope of a new social order which our Master called the Kingdom of God, a society in which the principles of love and service which He exemplified in His own life shall become the law of all life everywhere."

Let us, now, with these various thoughts in mind, seek to select the *principles*, which might be regarded as peculiarly Moravian—principles which produced, under God, the Renewal of 1722 and which it will be necessary to follow if we desire Renewal in 1922. The following seven may be named. They may be compared to the seven lamps of the golden candlestick of the Brethren's Church, which must be kept burning brightly if the "candlestick" of that Church is not to be removed out of its place of honor or influence among the Churches of Christendom.

### **1. Devotion to Christ and Him Crucified.**

Moravian literature agrees that this is the chief characteristic of Moravian thought and life. "I have only one passion, and that is He!" said Count Zinzendorf. The Lamb Bearing the Banner of the Cross is the device, and the words "**Our** Lamb has conquered; let us follow Him," is the motto of the Church. The Litany of the Church is a prayer to the Saviour. The aim of the Missions has been "to win souls for the Lamb." The Lenten Liturgy reaches its climax in the cry, "Christ and Him crucified—Remain our confession of faith!" This is what the "Results of General Synod" calls "The Central Point in our Teaching." (See Pamphlet No. 4, on "The Vital Truths of the Unity.") And this principle must be exalted in our day. Christ must be everything to the Church. As in an army there may be many regimental standards, but all give way before "Old Glory," so, in the Moravian Church every doctrine and emphasis must make way for the Person and Teachings and Work of Jesus Christ.



To sincerely believe on Him with "the heart" (Rom. 10:10)—*i. e.*, with the affections and the will—in love and obedience—we would deem more important than that disputatious intellectual belief which even the devils admit with trembling.

"These are they that follow the Lamb whithersoever He goeth"—  
Rev. 14:4.

**2. Piety as the Business of Life.** The whole of life in Herrnhut, in those remarkable years, was organized on a religious basis—not a business basis or a social basis. Not profit and not pleasure, but piety, was the universal quest. Religion was nothing if not the chief interest. It was no mere insurance of the soul from eternal death. It was no form which must be observed because it was the thing. Religion was life. And today it is necessary that the same characteristic shall mark the Brethren's Unity, if it is to function properly. Indeed, recent cases might be pointed out where the little Moravian Church has been a great leaven for spirituality in the communities in which it stands, but it is to be feared that in too many congregations the standards are trailing in the dust.

"Seek ye first His Kingdom and His Righteousness"—  
Matt. 6:33.

**3. Prayer without Ceasing.** It is not too much to say that prayer-life, as it was one of the forms in which the Renewal of the Eighteenth Century expressed itself, was also one of the means of bringing in that Renewal. Their services every day increased their fervor. Their private intercessions made them humble. Their united prayers at the Lord's Supper brought upon them the Baptism of the Spirit. And it was by the continu-

ance of prayer—the Hourly Intercession—that harmony and the spirit of fervor were preserved. Not many squares away from the spot where these words are written there stands a Church of the Perpetual Adoration. Quietly entering that small but beautiful sanctuary, the visitor soon becomes conscious of a kneeling white figure within the chancel, which, until it swayed, he mistook for a statue. It is a nun. Every hour another white-robed sister relieves the wearied intercessor. In the Moravian Church a like work, but with no publicity or ostentation, began in Herrnhut and continued for over one hundred years. That custom has now given way to “The Moravian Prayer Union,” an American branch of which was organized by the Larger Life Movement in the year 1919 and was officially adopted by the Synod of 1920. An elementary feature of a Twentieth Century Renewal will be *Prayer*—and the first and greatest step any one can take in behalf of such a Renewal is to become an *Intercessor*.

“I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God”—Rom. 15:30.

**4. Personal Evangelism.** The Church in Herrnhut knew nothing of modern evangelistic “methods.” The evangelistic message was much the same, but the reaping was done by personal work. Perhaps nothing so marked the founding of Herrnhut as evangelistic testimony. Christian David was a remarkable evangelist. Eleven times he ventured into Moravia, where a price had been put on his head, to tell the story of the pure gospel to those who had had no chance to hear it and to bring them into the freedom which he had found in Herrnhut. Count Zinzendorf

himself was nothing short of an evangelist in dealing with the people of Herrnhut—and, later, in a wider circle, even extending to America.

The old-time “witness spirit” has to descend upon Moravians of today if there is to be likelihood of a Renewal of the Church in the Twentieth Century.

A compelling personal faith is needed and a loving courage which will inspire every member—as well as every minister—to offer, in personal conversation, to the learned as well as the uneducated, to the rich as well as the poor, the gospel of the cross.\* There is too much mere treading of the mill of Church services and organization activities.

“Ye shall be my witnesses”—Acts 1:8.

**5. The Purity of the Church.** The effort was made in Herrnhut to have only those in the Church who were truly born of the Spirit.

It was a difficult matter to get into the Church in those days. One had to run quite a gauntlet of tests and delays and of the casting of the lot. The idea was rather to keep people out of the Church until they had to be admitted than to seek the increase of the Church. And when once in, there was a vigorous discipline to observe.

Now, while we would not wish to go to the length the Brethren went, two hundred years ago, there is no question that greater purity is very

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\*Bishop Hasse in his little book on “The Moravians,” says of the men and women of the early days, “They gloried in being just witnesses of the grace of God in Christ Jesus, and they carried their testimony with them everywhere; and though many of them were what the world would regard as untrained men, yet it could not gainsay their simple wisdom.”

desirable. The Moravian Church of 1922 is far from ideal in this respect. And it is right along this line that attention must be given throughout our congregations. But the way of securing this purity is *not* by "dropping" members but by giving them such painstaking and prayerful care that they may be reclaimed to spiritual work.

For the sake of the financial and social standing it may give, the Moravian Church can not afford to coax in the wealthy worldling. If this stand means loss, the Church must be willing to stand the loss.

"A glorious church, not having spot or wrinkle or any such thing"—Eph. 5:27.

**6. The Spirit of Sacrifice.** They were heroes—those men who founded Herrnhut. They had learned to sacrifice their all for Christ. So, when the missionary call came, they were ready again to take up the pilgrim staff and go to the uttermost parts of the earth—willing to sell themselves as slaves to reach the slaves,—for Christ's sake. There are those who fear that this spirit is not present in power in the ranks today—that the "adventuresome spirit" is wanting—that there is no heroism—that men are not ready to stand at difficult posts without complaint. If that is so, the Church sadly needs a renewal of the spirit of the fathers. But it must be said, in all justice, that the Church has many most heroic men both in the mission field and at home—perhaps it never had so many—despite the fact that the sacrifice made is often so much more significant, in what they give up, than that made by our fathers. This flame of the spirit of sacrifice *must* burn brightly if we are to have faithful ministers and

missionaries and church officers and supporters of the work in prayer and gift.

"According to their power, yea, and beyond their power, they gave of their own accord—but first they gave their own selves to the Lord"—2 Cor. 8:3, 5.

**7. Loyalty to the Church.** Again, note that this loyalty to the Church of the Fathers marked those men of Herrnhut, who, despite all the pressure brought to bear on them, sought the re-organization of the Brethren's Church. Today, again, denominational loyalty is essential—that loyalty which is a loving appreciation of the heritage come down from the Fathers. Sometimes you will find an intense loyalty, especially in our cities, which, however, when it is analyzed, proves to be, not loyalty to the Church, but to a certain home town and its peculiar customs. The members of the Church must get away from that and love the principles of the Church and cultivate a devotion to the interests of the Unity as a whole, if there is to be progress in the Church. Then there must be loyalty, as there is, among our ministers. True, some may get into the Church who are more interested in their own welfare than in the welfare of the Church. But they ought scarcely to be mentioned in face of the large and self-sacrificing loyalty that there is. But there is a more insidious kind of disloyalty than either of these. It is that disloyalty which claims that it believes in Church Union; that therefore it does not see why membership should be retained in a Moravian Church when there are so many acceptable Churches nearer home—or why a man should serve a contracted field at some sacrifice in worldly prospects for loyalty when, if Church Union were here, he would be fully com-

petent to do a larger work. Many answers to such reasoning might be given, of course, for most of which this is not the place. But this should be said here. Church Union is not yet here. Believe in it as we may, it is not here. And for individuals to act independently on the Church Union basis of thinking accomplishes nothing for Church Union. If individuals determine in the battle that it is time to retreat—and carry out their idea—they are generally shot as traitors. When the time comes to retreat the General will give the command and the retreat will be carried out safely and perhaps result in a victory. But to break ranks is disloyalty, disintegration, demoralization, defeat and death.

Church Union must come as a concerted action. The mere elimination of one denomination or two—especially with the age and history of the Moravian Church—would be a loss to Christendom and not a gain.

Perhaps the time will come for Church Union. Who will prophesy? The divisions of Christianity\* arose in the battle for freedom of thought and they are a bulwark of that freedom. At any rate the time is not here now. Various efforts have been made in recent years to change conditions, but all in vain, except in the case of Churches nearly allied to each other. "The Disciples" tried one plan—a return, as they claimed, to Apostolic simplicity. The Episcopal Church has been putting forth efforts for union in "Faith

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\*The U. S. Religious Census of 1916 reported 202 denominations, including all religious bodies, of whatever faith, 31 of which were new since the preceding census of 1906, with a loss of 17 which had been reported in that Census—a net gain of 14!

and Order." The Presbyterians began a movement three or four years ago for "Organic Union." But all efforts have, so far, failed of reaching the goal, as the Moravian efforts in the long ago in Pennsylvania and elsewhere failed. Perhaps the time will come. If so, perhaps the Moravian Church—the first "out" will be the first "in." But when the time comes let us be ready to go "in" with colors flying.

"Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me"—2 Cor. 12:9.

### III.

## The Larger Life Movement

The "Larger Life" Movement was organized in the Northern Province of the Moravian Church in America, in part, to prepare the Church for something of a Renewal in these Bi-centenary years. First, the American Branch of the *Moravian Prayer Union* was developed, and that Union has now become an integral part of our Church machinery, by action of Synod. Then *Evangelism* was pushed and, for the first time in the history of the Province, a Province-wide Evangelistic Campaign was attempted. Then the Spirit of Sacrifice was fostered by the development of a Christian Steward's League. Then Missions received emphasis through the organization of an *American Society in Aid of Moravian Missions*. Then the *Educational Work* of the Church seemed to find a greater voice and received greater recognition in the Province as a mission of the Church than for many a year. Then, for the first time, for many years, the Synod, in 1920, promulgated a definite spiritual platform—a "Declaration of Principles" touching

the religious issues of the day. Then a Larger Life Foundation Committee was appointed to raise the sum of \$750,000 by the next Synod, to make advance work along various lines possible.

So, too, in the Southern Province, manifestations are very marked, among other things, of a special interest in and generosity to Foreign Missions.

But what has begun will fail of fullest accomplishment unless all the members of the Church are faithful in prayer and ready in sacrifice and unless all the ministers of the Church put forth every ounce of their energy in reaching the goal of a quickened and purified and beautified Church—for Christ's sake.

### QUESTIONS.

1. Would it be possible to have new experiences equal to those of 1722 and following years?
2. What could *not* be repeated?
3. How would a Renewal of the Church in 1922 show itself?
4. What special advantages has the Moravian Church?
5. What is the chief point in the teaching of the Church?
6. What other points should be emphasized in seeking a Renewal of the Church?
7. What organization is there for Prayer?
8. Are you a member of it?
9. What spirit is behind the Missions of the Church?
10. What is Personal Evangelism?
11. What Movement seeks the Renewal of the Church, and what are the Departments?







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